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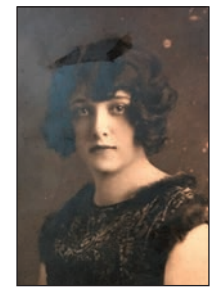

Looking for Rose

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WASHTENAW JEWISH NEWS

December 2019/January 2020 Kislev/Tevet/Shevat 5780 Volume XIX: Number 4 FREE

"Becoming Jewish In America" a travel/study opportunity

Jeffrey L. Bernstein, special to the WJN

Have Jews in the United States "made it"? How does the idea of the professional, financially successful, urban—and urbane—Jew affect our self-image? Are Jews fully accepted into all parts of society in the United States? What does it mean to us that our nation's most prominent non-Jewish families—such as the Kennedys, Clintons, and Trumps—have Jewish members in them?

There is much aggregate evidence that Jews have actually done pretty well in the United States; such success, we note, is certainly not shared by all Jews. And yet, despite notable achievements, Jewish Americans feel a sense of non-belonging. Events in Charlottesville, Pittsburgh, and Poway suggest that antisemitic feelings, and violence, remain a threat to Jews in the United States. Even before these events, a palpable Jewish angst existed–yes, the United States has been a long-term, hospitable Jewish home. But would it last? Were Jews really, when push came to shove, American? With increasing signs of antisemitism both on the left and on the right, this sense of angst seems greater than it has in many years.

Marty and Jeff on the right with 2016 tour

This May, Professors Marty Shichtman and Jeffrey Bernstein of the Eastern Michigan University Center for Jewish Studies will lead a travel/study experience that will grapple with these and many other questions. From May 13-20, 2020, the group will travel to New York, Philadelphia, and Washington, D.C., to see unforgettable sites; meet with influential Jewish leaders in politics, advocacy, and entertainment; and engage in discussions about the Jewish American experience, past, present, and future. This is the "adult" version of the trip that Shichtman and Bernstein have successfully done four times with students at EMU.

Among the sites the group will visit are the Tenement Museum, Eldridge Street Synagogue, Statue of Liberty/Ellis Island and the 9/11 Museum and Memorial in New York; the National Museum of American Jewish History in Philadelphia; and the United States Holocaust Memorial Museum in Washington D.C.

"We know that many people traveling with us have seen many of these sites already," Shichtman says. "But the value-added in this trip comes not just from the sites we see, but rather from the discussions we will have about them, both with the professors and with the other participants on the trip."

Bernstein adds, "Many of us have seen the Statue of Liberty, but to discuss Irving Berlin and 'God Bless America' with Marty in the Bob Hope Library at Ellis Island is something even more special. Many of us have talked about Jewish voting behavior—I teach about it all the time—but to engage these discussions as a group, with elected officials, staff, and advocates from many different political perspectives, is a unique part of the experience we will all share on this trip."

Bernstein and Shichtman did this trip with adult members of the community once before, in 2016. This year, they have decided to partner with the Jewish Federation of Greater Ann Arbor and the Jewish Community Center to make it even more of a community experience, and to involve a wider

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One Candle partners with Mott Children's Hospital

by Jessica Gillespie, special to the WJN

One Candle for Tzedakah" is a program that has been offered by the Jewish Community Center of Greater Ann Arbor for the past six years, including this year on December 10, 5:45 to 7:30 p.m. The overall goal has remained the same: reserve one night of Chanukah to give to those in need, instead of receiving. This year the Ann Arbor JCC will partner with C.S. Mott Children's Hospital as well as tie the evening's entertainment to the giving project in a more direct way than past events.

Mott Hospital seeks donations for their patients for a variety of reasons, however the winter holiday season is a particularly difficult time for patients and families. This year's One Candle project will be collecting new toys and other items from Mott's wish

list, beginning December 1 and continuing through December 10. There will be large boxes to collect the unwrapped donated toys in the lobby of the Ann Arbor JCC. Those who wish to donate toys and other items can find ideas and requested items on the

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Keeping our door open

Shrina H. Eadeh, special to the WJN

Layla was 6 years old when a bomb was dropped near her home in Iraq. She fled with her parents, leaving behind her home, school, family members, and community and arrived in Michigan through the Reception and Placement (R&P) program. When I first met Layla, I noticed that she was not leaving her mother's side–she would not play with her siblings, laugh, or smile. I shared my observations with her parents. They informed me of what they had gone through and that Layla had lost some of her hearing after the blast. Her mother cried. (Names and identifying details have been changed to protect the privacy of individuals).

Refugees are individuals who have been forced to flee their home country due to persecution based on their race, religion, ethnicity, political opinion, or social group. According to

Shrina H. Eadeh

United Nations High Commissioner for Refugees (UNHCR) there are 25.9 million refugees in the world today. The United States will be resettling a historic record low of 18,000 individuals in fiscal year 2020—the lowest in the 40-year history of the resettlement program in the U.S.

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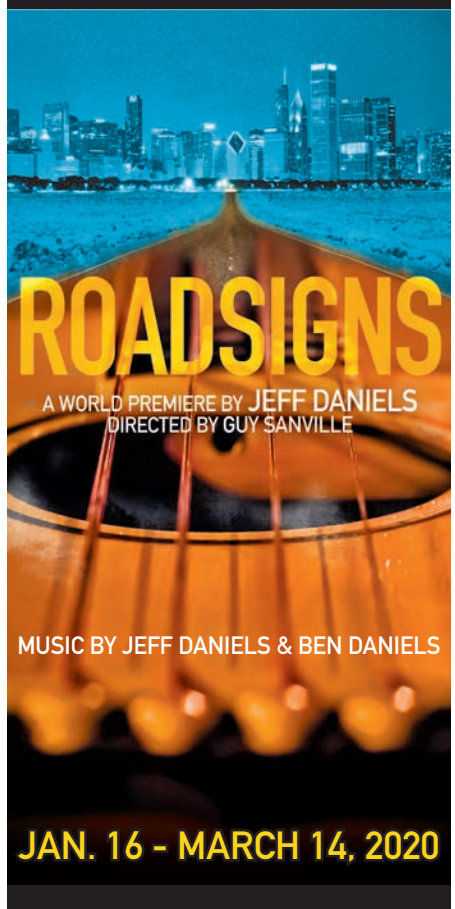
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From the Editor

Great tension and great joy, deep sadness and the elevation of hope: all these filled me as I put together this December/January issue of WJN. My beloved sister-in-law, Alice Haya Kinberg z"l, from whom I learned how to embrace Jewish diversity among so many other things, was killed in a car accident. Her memory is a blessing of joy.

With this completion of my first year of publishing and editing the WJN, I hope I have contributed to your sense that Jewish culture in Washtenaw County, and further places, is both a hearty well and fecund field. There are so many challenges ahead, my hope is that our community will face them with strength, wonder, compassion and creativity.

Clare Kinberg

MDJC Disavows Trump reversal of U.S. policy on settlement expansion

The Executive Board of the Michigan Democratic Jewish Caucus responded to Secretary of State Mike Pompeo's reversal of long-standing, bipartisan U.S. policy disincentivizing continued settlement expansion in the West Bank.

LANSING, Mich. — "As Jewish Michiganders, the State of Israel is deeply connected to who we are and what we stand for – representing as it does the pinnacle of Jewish national aspirations and liberal democratic values. We support with all our heart Israel's right to exist as a Jewish and democratic state in peace and security alongside its neighbors, and with equal rights for all its citizens.

"Due to that deeply-felt commitment, we believe a negotiated two-state solution is the only viable path towards an end to the conflict between Israelis and Palestinians, the only model which provides a viable answer to both people's national aspirations, and the only solution which ensures Israel's continued existence as both a Jewish and democratic state. To this end, continued Israeli settlement expansion outside the major settlement blocs constitutes an impediment to achieving a two-state solution.

"In support of House Resolution 326, introduced by Rep. Alan Lowenthal (D-CA), which posits the United States House of Representatives' support for a negotiated two-state solution between Israelis and Palestinians, and a rejection of American policies not in furtherance of this end, we reject the effects of today's reversal by the Trump Administration of longstanding U.S. policy disincentivizing continued settlement expansion within the West Bank.

"We applaud the leadership of six of Michigan's seven Democratic members of Congress who have co-sponsored this critical resolution - Representatives Dingell, Kildee, Lawrence, Levin, Slotkin, and Stevens - and look forward to working with each of them to pursue policies that strengthen the American-Israel alliance and further the path towards peace." Noah Arbit is the Chair of MJDC, contact: (248) 325-8560, press@mijewishdems.org, www.mijewishdems.org. ■

"Becoming Jewish In America", continued from page 1

section of the Ann Arbor Jewish community.

"We see this as a great program that we can offer through the EMU Center for Jewish Studies," says Shichtman, the Center's Director. "With that said, we wanted to reach more of the community than the Center can reach, and to offer up some unique programming for our community."

"We are thrilled to partner with the EMU Center for Jewish Studies and the JCC in offering this opportunity," says Eileen Freed, the Executive Director of Federation. "Jeff and Marty bring a great deal of gravitas to the subject matter of this trip, and they also are fun and funny people. I know people on this trip will learn a lot, laugh a lot, and have a meaningful community-building experience."

The trip is being organized through Journeys International, owned by JCC Board member Robin Weber Pollak. "Marty and I have many skills," Bernstein jokes. "Dealing with travel arrangements are not among them. That's why we're working with the best in the business!" The trip that has been designed is not strenuous–an air-conditioned bus will shuttle participants from place to place, and the hotels will be considerably nicer than those the students typically stay in.

The JCC will be hosting an information night for people interested in this trip on Tuesday, December 10, at 7 p.m. Jeff, Marty, and Robin will be there to talk more about the trip, and to give you a little preview of all that awaits if you travel with Jeff and Marty!

Sign-up is already open for this trip through Journeys International; more information, and registration information, is available at https://www.journeysinternational.com/custom-tours/becoming-jewish-in-america/. Interested participants can also email Jeff Bernstein at jbernstei@emich.edu, or Marty Shichtman at mshichtma1@emich.edu to learn more about this exciting opportunity. ■

WASHTENAW JEWISH NEWS

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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One Candle partners with Mott, continued from page 1

JCC website. The donated items will then be brought to Mott and placed in a specially reserved room where parents of children in the hospital will be able to "shop" for free in order to have gifts to give their children for the holidays. This alleviates the challenge of finding time to shop while caregiving.

Peretz Hirshbein, director of JCC Child and Family Services said, "Over the years we have partnered with great organizations like Toys for Tots and Jewish Family Services, and I am so excited to have such an amazing new partner in Mott Children's Hospital. The work the professionals at Mott do with children and families is unparalleled. We are so proud to be working with them to celebrate Chanukah and provide activities that will be really meaningful to our community and that will help so many children receiving care at Mott."

This year's One Candle event is presented in partnership with PJ Library, PJ Our Way, and Jewish Federation of Greater Ann Arbor's Chai Mitzvah program. A Chanukah themed dinner will be provided by the Ann Arbor JCC's in-house chef, Carly Balmer including latkes with sour cream and applesauce, salmon, fish sticks, macaroni and cheese, and salad. The dinner will observe kosher dietary rules. The dessert option will be decorating and filling your own locally purchased sufganiyot/donuts, however, these will not be under kosher supervision.

The other activities offered will be available for children and adults of all ages, and relate to the theme of health care via activities provided by The Bear Factory and the Teddy Bear Clinic. Only children under 18 will be able to choose an animal they want to fill with stuffing and take home at the end of the night. The Bear Factory is donating the stuffed animals, and each will come with a birth certificate. Children may take their animal to check it in at the Teddy Bear Clinic, provided by Michigan Medicine, The Office of Patient Experience, and The HandsOn Museum. Children and families will have the opportunity to take their stuffed animal through the various stations of the Clinic to get a full check-up for the animal provided by actual medical professionals. This is an entertaining way to learn about wellness and medical care. Other Chanukah related crafts and activities such as playing dreidel and making a set of Chanukah candles to take home will be available for all.

PJ Our Way will be providing an activity for children 8 years old and up called Donut "Wars" in a separate space. Children are given a Chanukah related theme and a variety of food materials to design the best donut they can to represent the theme. Children and adults will be competing against each other to see who can design the best looking donuts. There will be two rounds offered, one at 6:00 p.m. and one at 7:00 p.m., each lasting approximately a half hour.

The cost of "One Candle for Tzedakah" is $12 per person or $30 per household. To register or for more information, please visit jccannarbor.org. Those interested in participating but unable to attend the event can simply follow all the instructions above and drop the gifts off to the Ann Arbor JCC by December 10. For additional information, contact Jessica Gillespie, Family Programs Coordinator, by email at jessicagillespie@jccannarbor.org. ■

Keeping our door open, continued from page 1

The current administration has also issued an Executive Order which grants states and municipalities the ability to accept or prohibit refugee resettlement in their communities.

Refugee resettlement is the last resort for many who are not able to return to their home country. It is the most extensively vetted program, with refugees having to complete biometric and medical screenings as well as in-person interviews with trained officers from the Department of Homeland Security (DHS), the State Department, Federal Bureau of Investigation (FBI), Department of Defense, and the National Counter Terrorism Center (NCTC). Once refugees are accepted into the Reception and Placement Program (R&P) they are referred to agencies like Jewish Family Services of Washtenaw County to obtain resettlement services. JFS assists refugees from the day they arrive through citizenship with wrap-around services to help meet their immediate and long term needs. In addition to R&P services, JFS provides food assistance, counseling, immigration, employment, English as a second language classes, educational guidance, economic empowerments programs, and intensive case management.

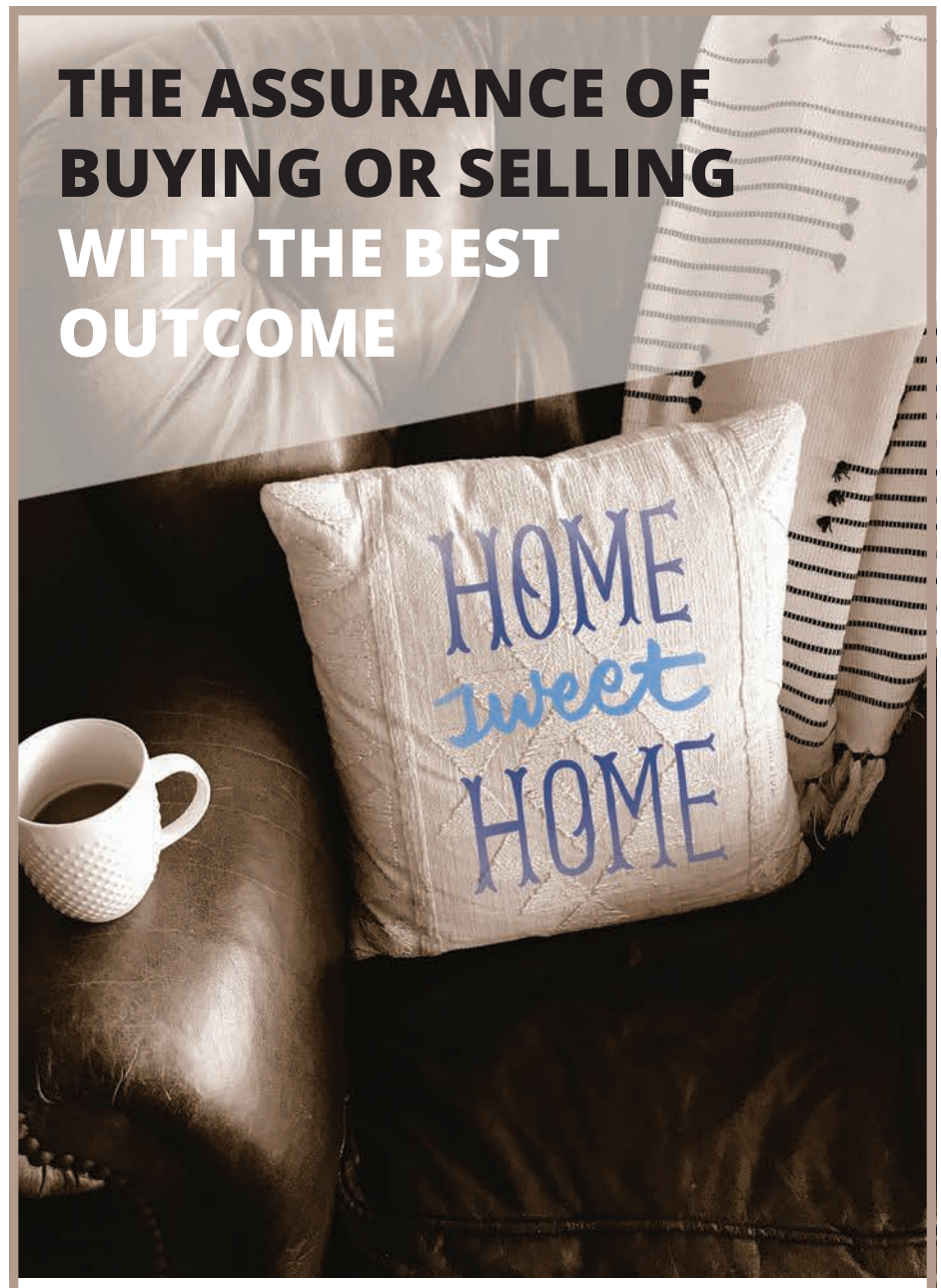
Refugees work hard and are incredibly resilient. Their innovative skills and ideas have made many contributions to our community; refugees have opened businesses, contributed to the economy, and have brought their diverse cultures and cuisine to our communities. For these reasons, JFS will continue to resettle refugees and work with our federal, state, and community partners to ensure refugees are welcomed to our community. We are grateful to be surrounded by community members who have supported our agency and the refugees we serve with kindness and compassion.

Please consider joining JFS in supporting the refugees we serve by volunteering your time and skills, advocating to keep our door open to refugees, donating gift cards and funds to support the immediate needs of refugees, and laptops for refugee children to do their homework on. Follow our Facebook page and check our website to receive updates about the resettlement program, read refugee stories, and for more ways that you can be involved.

I worked with Layla's parents intensively for over six months to obtain care, including appointments with specialists for her hearing, mental health care, and supportive community services for Layla's entire family. Through these supports Layla has been able to leave her mother's side to attend school, play, and make friends.

We can care for refugees, and for all those in our community who are in need, by creating an environment that is supportive and most importantly, welcoming.

Shrina H. Eadeh, LMSW is JFS Director of Resettlement Services ■



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Reacting to Grand Rapids synagogue vandalism

Elena Gormley

Everything was going well until I checked my phone. I had just finished teaching Sunday school at a synagogue in Evanston, Illinois, and was on the bus that would take me back to my apartment on the far north side of Chicago. It was a beautiful day. Sukkot would start in the evening. And then I opened Facebook and found a succession of horrifying posts.

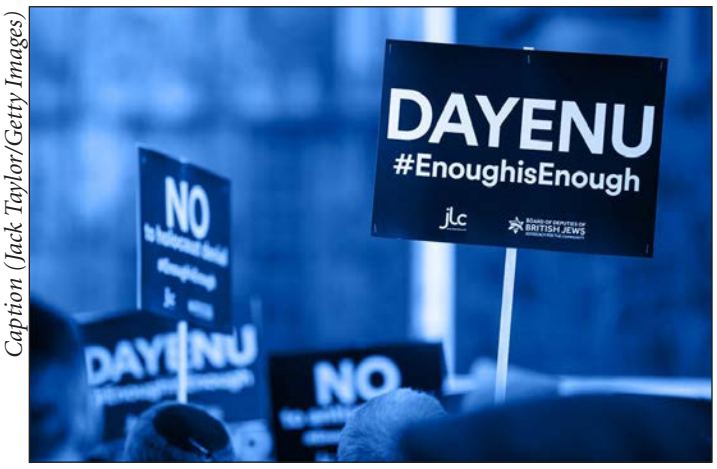
Temple Emanuel, the synagogue I used to teach at in my hometown of Grand Rapids, Michigan, had been vandalized some time late Saturday night or Sunday morning. The posts from former co-workers were vague at first and referenced "messages of hate" that were posted on the main doors — the same doors children use when they come to religious school on Sunday mornings.

I tried very hard not to throw up on the bus. I made it to the train station and took the train to the campus library, where I studied for several hours trying not to feverishly check my phone for updates.

The Grand Rapids Jewish community is small, which has its challenges (especially when it's time to do Passover shopping and families are split between traveling to kosher grocery stores in Detroit and Chicago). Fortunately it's also extremely close-knit. The Reform and Conservative congregations and the Chabad House frequently collaborate on community events, and everyone goes to each other's simchas (celebrations).

This also means that such a blatant display of overwhelming hatred is all the more devastating.

Not many details had been released before it was time to turn off my phone for Sukkot. The transition from regular time to holiday time,



Caption (Jack Taylor/Getty Images)

which already feels like floating in a parallel dimension while watching everyone else around you rush to work and school, can be difficult in normal circumstances, let alone when you're desperate to know if everyone in your hometown is doing OK. When I turned my phone back on Tuesday night, the story had gone viral. Local news released images of the posters, which had disturbing images and Nazi slogans. There was coverage on CNN and The Jerusalem Post. There were well-meaning comments from people saying "this is not West Michigan."

They are wrong.

This is exactly what West Michigan is. Beyond the facade of "West Michigan Nice" lies a pernicious moral rot that anyone marked as an "other" has encountered. It can be found in the panicked texts that a friend sent me on a Saturday night because an angry driver was so focused on flipping them off on their walk to synagogue that he almost crashed his car. It can be found in how every single one of my queer and trans friends has lasting trauma from the hatred they experienced all through elementary, middle and high school. It can be found in a recent case where a local real estate company filed a restraining order against a black woman who left them a poor review on social media because her rental application was denied — despite following all their application requirements. It can be found in the fact that I didn't feel comfortable putting a mezuzah on my door when I lived there because a Nazi-friendly bar was in my neighborhood.

Each synagogue in Grand Rapids has had tight security for years, including cameras, locked doors and constant contact with police. We had Sunday school the day after the Tree of Life shooting in Pittsburgh and the rabbi greeted every family with a team of squad cars parked in the parking lot.

In the aftermath, the synagogue began fundraising for changes to the building itself. I worried about how going to Sunday school in a locked building with security guards and infrequent patrols by police would impact students there. I worried if we could trust local law enforcement to actually protect our community after a string of high-profile cases of police misconduct, including an officer reporting a U.S. citizen and disabled veteran to ICE.

I texted the group chat for students in my graduate school cohort Sunday afternoon and received positive messages of support, including one student who called me as I was taking the train back home. When I returned to class, students gave me a card with messages of support. Friends in Grand Rapids donated to the synagogue security fund and gave money to my Jewish friends to buy coffee. My fifth-grade Sunday school students also drew cards. But having to stand in front of them and share how I had felt scared and angry was terrifying.

I want my students to never have to feel scared of being Jewish, or feel that being Jewish is something they need to hide and minimize. I also don't want to minimize the real threats facing the community. Being Jewish throughout history has always been a tricky balancing act between refusing to assimilate and being cowed by fear while also having one eye on the exits.

I wish I had some nice positive thing to say at the end of this essay. I could cite the famous verse in Pirkei Avot ("You are not required to finish the work, but neither are you free to abandon it") or talk about how my students and classmates helped fix a broken part of the world by expressing their sympathy.

But right now I just feel numb and hollow. My main request is for non-Jewish folks to do any concrete action beyond expressing how bad they feel about anti-Semitism. Buy your Jewish friends lunch. Offer to walk someone to and from synagogue on Shabbat. Make an active effort to learn more about anti-Semitism. Donate to a local Jewish organization. Pity and empty expressions of solidarity are patronizing and useless. Actions, no matter how small, are what keeps us safe.

This story originally appeared on Alma. ■

Ann Arbor agencies participate in Keshet Leadership Project

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor, Ann Arbor Reconstructionist Congregation, Beth Israel Congregation, Temple Beth Emeth, and University of Michigan Hillel participated in the Detroit/Ann Arbor Keshet Leadership Project Summit on November 7, 2019 to launch a project year designed to improve LGBTQ inclusion within each organization. The summit was hosted by the Jewish Federation of Metropolitan Detroit and its LGBTQ young adult engagement initiative, NEXTGen Detroit Pride. Keshet, founded in 1996 in Boston, is a national organization advancing full LGBTQ equality in all facets of Jewish life. The Leadership Project is Keshet's signature institutional change program designed to give organizations tools to make sustainable change, and includes the launch summit, a year of coaching, and a variety of educational, policy, and programming resources.

Leading the summit was Emily Saltzman, Keshet's associate director of education and training, Roz Keith, founder and executive director of Stand With Trans, an empowerment and advocacy organization for transgender youth, and Barrie Seigle, BBYO - Michigan Region social worker. The summit explored topics such as gender diversity in sacred texts, shared language, and statistics about LGBTQ life as the foundation for each organization creating an action plan for improvement. Each organization performed a self-assessment prior to the summit, and used that as the baseline to determine where the agency needs to focus its time and resources to improve in the areas of programming, policy, and/or culture.

Executive Director of the Ann Arbor JCC, David Stone, noted that, "of course the J is open to everyone, but we know we could be doing better at embracing the LGBTQ community. This is a fantastic opportunity to learn from the people who are moving LGBTQ inclusion forward every day and know how to help us do that for our own community." Mira Sussman, director of education at Beth Israel Congregation commented similarly, "We jumped at this opportunity to better serve our LGBTQ congregants, students, and staff. As individuals, institutions, and as a community, Ann Arbor still has a lot of learning and work to do to be more supportive of our LGBTQ siblings."

Reflecting on the training, Rabbi Ora Nitkin-Kaner of the Ann Arbor Reconstructionist Congregation shared: "Because religious institutions have long discriminated against LGBTQ individuals, unless our congregations are upfront and explicit about the inclusion and embrace of LGBTQ members, the default assumption may be that we're not welcoming, even when we have that goal. We can do better to ensure that our spaces are protective, embracing, and contributing to systemic change in the Jewish community and beyond."

"Participation in the Keshet program indicates that we are committed to LGBTQ inclusion, and we must continue to do more. After our successful Pride Shabbat last year, we knew that we wanted to reach out even more to the LGBTQ community," said Josh Whinston, Rabbi of Temple Beth Emeth. Rabbi Whinston continued, "Because of the Keshet meeting, we are already thinking of new ways to engage the LGBTQ community and asking our LGBTQ members to be vital leaders in that effort."

According to Daniel Bahner, Keshet's outgoing national director of education and training, Keshet and Stand with Trans were looking to partner around LGBTQ inclusion work for the Detroit and Ann Arbor communities and the Leadership Project was the appropriate educational opportunity. We are grateful for the support of Dr. Karla Goldman, director of the Jewish Communal Leadership Program at the University of Michigan who helped us spread the word to the Ann Arbor community."

Seigle noted, "I'm so proud that BBYO is in its second year Action Plan as part of the Keshet Leadership Summit. Being asked to assist in training Detroit/Ann Arbor Jewish leaders and stakeholders in such an important and personal topic was an amazing opportunity. I hope that I'll be able to be more engaged with the Jewish community to help facilitate greater engagement with LGBTQ Jews."

The Leadership Project is supported by the Jim Joseph Foundation. Additional support was provided by the D. Dan and Betty Kahn foundation to enhance the program specifically for the Detroit and Ann Arbor communities. Participating agencies created action plans during the Keshet Leadership Project Summit that are to be implemented over the next year with support, consultation, and resources from Keshet. Peretz Hirshbein, the Ann Arbor JCC's director of Child and Family Services summed up the project by saying, "we are already embracing LGBTQ families who participate in our programs but on an individual basis. We've been taking a 'meet you where you are' approach to supporting our LGBTQ families. These practices really need to become policies and procedures so that we are intentional about embracing the LGBTQ community and we send a clear message that our agency is, by design, a safe and welcoming space." ■

"I have a care plan that reflects my values."

YOU POWER POSITIVE ELDERHOOD

Eve, an 84-year-old Holocaust survivor, and her caregiver daughter, Isla, experienced difficulty when trying to access and coordinate the multiple services available to older adults in Washtenaw County. Through Jewish Family Services' *WISE* (Washtenaw Integrated Senior Experience) program, Isla worked in partnership with a care manager to address Eve's unique needs and developed a personalized care plan that reflected her values. From services like wheelchair accessible transportation to the home delivery of Kosher food from the JFS Speciality Food Pantry, Isla was able to ensure Eve was cared for while also finding ways to care for herself through participating in the *CARES* program, a caregiver support service.

Your support of the Jewish Federation of Greater Ann Arbor helps empower programs like *WISE*. And more. Across Ann Arbor and across oceans, your support powers innumerable moments that build, ensure and enrich Jewish life.

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HDS dedicates art installation

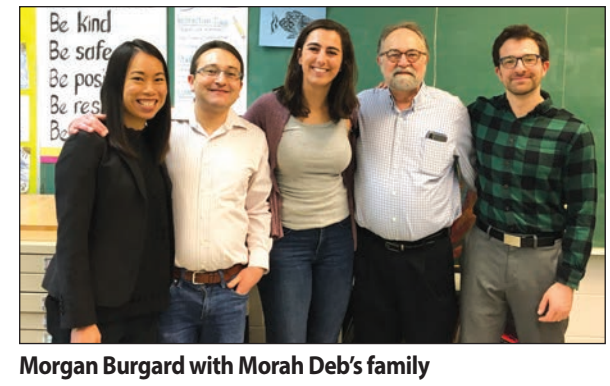
Ali Reingold, special to the WJN

It was late October of 2018 when Hebrew Day School Head of School, Jennifer Rosenberg, received an email from Morgan Burgard, a member of the HDS class of 2007: "I am currently in the Eastern Michigan University art and design school," Burgard wrote, "and have been thinking about Morah Deb a lot. She was a huge influence on me and really sparked a passion inside of me for art. I thought it would be a cool idea to paint a mural in honor of her somewhere in HDS." Morah Deb Weintrob was the HDS art teacher from 2000 to 2012, and she was an inspiration to scores of HDS students over the years. Morah Deb died of cancer in 2013 at the age of 62.

After some creative brainstorming to determine the best way to feature such a mural, Jen and Morgan decided that the mural would be painted on ceiling tiles in the HDS Fine Arts room. On Sunday, November 3, this vision became a reality as Morgan's mural was installed at HDS. Vibrant colors and geometric shapes now draw the eyes upward and greet students and visitors the moment they enter the room. "This installation was inspired by the feelings of exploration and creativity Morah Deb taught me," Morgan writes in her artist's statement. "I hope to give those same feelings to anyone who looks up at the art, and inspire them to create because everyone holds a masterpiece within."

Morgan Burgard

One of the ceiling tile panels installed



Morgan Burgard with Morah Deb's family

The mural also honors the memory of Hebrew Day School's longtime gym teacher, Morah Kim Braun, who died this past summer. "I was almost two heads taller than all my classmates in fifth grade," Morgan reminisced, "and people used to mistake me for one of the teachers. I was self-conscious and embarrassed, but Morah Kim used to tell me to be proud of my body, and the long, bold lines in the mural symbolize this lesson."

Approximately 25 people attended the dedication of the art installation, including Morah Deb's husband, two sons, and daughter-in-law, and Morah Kim's husband. Morah Deb's husband, Hank Mosberg, was especially touched by the gesture. He said, "The wonderful tribute to Deb touched us deeply. HDS, and especially her students, were always close to her heart and I know she would have been deeply honored by the tribute and extremely proud of Morgan." HDS alumni parent and former PTO president, Elena Weissman, was also among the guests. Herself an artist, Elena worked closely with Morah Deb during the years her son was an HDS student. She said, "It's so exciting to see Deb's legacy honored, remembered, and carried on in the beautiful, colorful artwork of her student Morgan."

Many HDS teachers were present for the touching tribute. Janice Lieberman, who was both Deb's colleague and one of Morgan's teachers reflected, "It was very moving to hear Morgan describe how important Morah Deb, Morah Kim, and the rest of her HDS teachers were in helping her develop positive attitudes about herself, her creativity, and recognizing her strengths. I am so glad Deb's and Kim's loved ones were present so they could learn from Morgan what a difference they made in her life."

Following the dedication of the installation, Hebrew Day School and the Jewish Cultural Arts and Education arm of the Jewish Community Center co-hosted a reception to showcase some of Morgan's current work. "Morgan is a young, professional artist, who has developed a style of her own. Her color use is vibrant. Her prints are somewhat delicate, clean, and fun," says Noemi Herzig, Cultural Arts and Education Director. Morgan's work is for sale and will remain on display in the JCC gallery until early December. Some of Morgan's gift items will be for sale during the Book and Arts Festival that runs from November 10 through December 17.

"This experience was incredible for so many reasons," explained Jen Rosenberg. "It is wonderful to be able to support our alumni as they reach for their goals and dreams. We are so pleased and proud to provide Morgan with a platform to showcase her work while honoring the memory of beloved teachers. There is nothing more rewarding to a teacher than hearing from a student that you've made a difference in their life." ■

J Street conference: energy, heart and hope

by Rebecca Kanner

In October, I attended J Street's National Conference in Washington, D.C. The three plus days were filled with interesting and inspiring speakers, challenging and insightful sessions, and an opportunity to meet with elected officials and their staff. This was J Street's largest ever conference with nearly 4,000 in attendance. I attended J Street's first national conference in 2009 and this year's conference was my sixth time making the trip to D.C. Each conference has been an uplifting experience for me.

When I first became active with J Street, I found that I often needed to explain what J Street was and why its name is J Street. Now

Rabbi Rob Dobrusin, Katherine O'Neill, Josh Vis, Rep. Levin, Rebecca Kanner, Marcella Vis

J Street is a pretty well-known entity in the Jewish community, though not so much in the wider society. Still people wonder about the name. I tell people that the name is a bit of a triple entendre: the J can stand for Jewish; among Washington's lettered streets, there is not a "J" Street, the street names jump from I Street to K Street; and, K Street, the location of many national lobby firms, is associated with lobbying and J Street is a pro-Israel, pro-peace lobby. Put all three together and J Street, the organization, has brought to Washington and the nation a voice and a message that had been missing.

While there have been many changes over the past decade–to the organization and to the political and policy landscapes in the United States and Israel–the mission of J Street has remained unchanged. J Street organizes and mobilizes pro-Israel, pro-peace Americans who want Israel to be secure, democratic, and the national home of the Jewish people. J Street works in American politics and the Jewish community, advocating for policies that advance shared U.S. and Israeli interests as well as Jewish and democratic values leading to a two-state solution to the Israeli-Palestinian conflict.

Conference attendees heard from a wide variety of speakers including presidential candidates, Members of Knesset, former Israeli Prime Minister Ehud Barak, and both Israeli Jewish and Palestinian activists. Representatives from over 60 organizations participated on the panels, sharing their expertise and their insights. U.S. organizations included IfNotNow, the National Council of Jewish Women and T'ruah and Israeli organizations included B'Tselem, Breaking the Silence and Peace Now, to name just a sampling. Each of the seven workshop sessions offered several options, making it on one hand, really hard to decide which to attend but, on the other hand, there were no bad choices. Many of the sessions were recorded and can be viewed on J Street's website: jstreet.org.

So who comes to a J Street conference? Not only are the speakers interesting and inspiring, the attendees are too. There were people who have worked on this issue for many years, some their entire adult lives, and people who were relatively new to advocating for peace and getting involved because the J Street message resonated with them. There were over 1100 enthusiastic college students, including University of Michigan students, adding great energy to the conference. There were a lot of rabbis, from all the denominations, including Rabbi Rob Dobrusin. There were even Washington Nationals baseball fans, fitting in the conference around the World Series home games (well, aside from those from Houston, I think we were all Nats fans.)

This was the first time Rabbi Dobrusin attended a J Street Conference and he said, "I was very glad to be able to participate. I think that it is critical that those who feel a strong connection with Israel but are deeply concerned about the direction of the country can come together and learn and hope together. It was gratifying to see so many students who clearly want to have a strong relationship with Israel expressing their opinions and concerns. I didn't agree with everything I heard from every speaker but every presentation made me think and for that I am deeply grateful."

As mentioned, students were an important, energetic part of the conference. J Street U, the student movement of J Street, has chapters on over 65 campuses. J Street UMich, the University of Michigan's chapter, brought 17 students to the conference, including co-chairs, Meghann Norden-Bright (senior), Solomon Medintz (junior), Kayla Chinitz (junior) and Rosalind Madorsky (sophomore). I met Meghann and Solomon at one of the plenary sessions when they were sitting behind me. I asked them to write about their conference experience. Solomon writes:

> *One of the most important outcomes of the J Street Conference for our campus was the opportunity for leaders on campus to discuss some of the tensions between J Street UMich and our Hillel.*
>
> *Last year, as part of the national J Street U campaign, we tried to reform Birthright and traditional Israel education in Jewish spaces. We pushed for Birthright to lift its policy banning Palestinian speakers from addressing its trips, and when they refused, we launched an alternative trip (titled "Let Our People Know") and called for Birthright-eligible students not to participate on Israel trips that did not meaningfully represent Palestinian voices and narratives. The campaign led to some tension between our J Street U chapter and Hillel, but over the course of the conference, we were able to talk through that tension.*
>
> *Our conversations were largely sparked by the first session we attended, titled "How Do We 'Let Our People Know'?" The panelists included three current and former J Street U members and "Let Our People Know" participants (Channah Powell, Ethan Wellerstein, and Gabi Kamran), the CEO of the Jewish Education Project (Dr. David Bryfman), and our own University of Michigan Hillel Director (Tilly Shames). In the discussion, they talked through some of the ways young, progressive Jews coming of age under the Trump administration have experienced Israel education differently than past generations. Throughout my nine years in day school, I was never exposed to critical narratives about Israel. When I got to high school and learned about the realities of the occupation of the West Bank, I felt lied to and angry. And now, with the Trump administration supporting the Netanyahu government's blatant oppression of Palestinians, it feels impossible to talk about Israel without also talking about the human rights violations taking place. During the panel, Tilly acknowledged these frustrations but emphasized that we should do so by engaging within Hillel, and not avoiding controversial conversations.*
>
> *The panel conversation sparked a series of great conversations amongst the conference attendees for the rest of the weekend about our roles within the Jewish politics on Israel/Palestine.*

University of Michigan Students

Meghann, attending her second J Street conference, writes:

> *Another particularly inspiring session that we had the opportunity to attend was on Palestinian Political Organizing, featuring a panel moderated by Ezzeldeen Masri, the Senior Regional Organizing Director for OneVoice Movement, and consisting of Abdallah Hamarsheh, the Executive Director and Co-Founder of Zimam, Rawan Odeh, the Managing Director for New Story Leadership, and Bashar Azzeh, a member of the PLO Palestine National Council and Central Council.*
>
> *The panel focused upon young emerging Palestinian political movements, and what allies can do to elevate Palestinian activist voices. Particular struggles that panelists highlighted were the difficulties that Palestinian activists face in entering the United States and getting the attention of American politicians. One potential (if imperfect) solution discussed in order to remedy these difficulties was the idea of bringing American politicians to Palestine in order to see the situation on the ground, at once helping Americans gain a more full understanding of the conflict and assisting in building relationships with Palestinian organizers. Odeh also emphasized the importance of including female voices and supporting female activists within the movement.*
>
> *As students, it was wonderful to get to hear voices of Palestinians doing important non-profit and political work on the ground, and learn how we can support ongoing human rights campaigns going forward.*

The final day of the conference, we moved from the convention center to Capitol Hill, filling the halls of the House and Senate buildings and meeting with our elected officials. At the Advocacy Day kick-off, Rep. Peter Welsh from Vermont thanked J Street for opening up the debate and discourse on Israel/Palestine, an appreciation for J Street's voice that I have heard repeatedly over the years. The Michigan group met with Representatives Elissa Slotkin and Andy Levin. Levin traveled to the region as part of a J Street Congressional Delegation to Israel and Palestine a few days after our meeting. We also met with staff from the offices of Representatives Debbie Dingell and Haley Stevens.

In our meetings with Congressional members and staffers, we talked about three issues: ensuring security for Israel and respecting Palestinian rights; the administration's failed strategy and slide toward war with Iran; and standing with immigrants and those targeted by the Muslim ban. We thanked the Representatives for co-sponsoring the resolution (H.Res.326) affirming support for a two-state solution and long-standing opposition to unilateral steps like annexation and settlement expansion. We asked them to urge House Leadership to bring the resolution to the floor for a vote.

Participating in direct democracy and meeting with those who represent us in Congress is one of my favorite parts of the conference.

I left the J Street National Conference energized, heartened and hopeful. And that is no small thing when there are so many obstacles to an end to the Israeli-Palestinian conflict, now more than ever, it seems. I was energized by what I heard and learned. I was heartened to be with people who can discuss and grapple with difficult issues, even when they don't always agree, talking through tensions. And I was reminded, especially by those brave Israelis and Palestinians who continue to work for change, that without hope nothing will change.

J Street's next National Conference, February 20-23, 2021 in Washington, DC.

Rebecca Kanner is J Street's Michigan Advocacy Coordinator ■

Eghermans celebrate sixty years

by Abbie Egherman

On November 8, 1959 my parents, Bill and Reva Egherman were married in Jefferson City, Missouri. Jefferson City has a small Jewish population and my grandparents owned a prominent retail establishment in downtown Jefferson City, just blocks away from the synagogue and the capitol building. The marriage was newsworthy at the time and sixty years later it is still noteworthy.

On November 9, descendants of Bill and Reva from across the United States and around the world gathered in Champaign, Illinois to celebrate them. All five of their children, Tori from Amsterdam, The Netherlands; Abbie from Ann Arbor; Rachel from Ypsilanti, Adam from Des Moines, Iowa and Ruth from Walnut Creek, California came a photograph that shows the joy and happiness they have shared for sixty years.

For the first time, Bill and Reva shared the memorable details of their courtship: the blind date in April; the second date – substituting in a bridge game in August for a couple that were experiencing false labor. The third date – the bris on Labor Day weekend for the son that was actually born– was the first time that my mom met my dad's parents. It must have gone extraordinarily well because on the way back to the car Dad let it slip that he wanted to spend the rest of his life with mom. The next day when, my dad met my mom's parents for the first time, he said, "Mr. Herman, I have to ask you something." Without waiting for the question, my grandfather replied, "Take her, she's yours!"

in for the celebration and seven of their nine grandchildren were there from Seattle, Washington; Hawaii; Ann Arbor; Iowa, New York, and one recently vacationing in India. The occasion was marked with song, art and storytelling. Lyrics of two songs were modified by Brian Tell to honor Bill and Reva, and the grandchildren collaborated from across the country to create a portrait taken from

If you wonder what makes a successful marriage, we compiled some advice and observations:

1) Embrace each other's imperfections.
2) No Anniversary or Birthday gifts.
3) If your partner loses something, don't get excited, it will show up.
4) Make plans for dinner at breakfast. ■

TBE Events December 2019-January 2020

Families with Young Children (FYC): Tot Shabbat Service

Fridays, December 6, 13 & 20, and January 3, 10, 17 & 31, 5:45 p.m., TBE Sanctuary5:45 p.m.| Tot (0–5 year olds) Shabbat Services with Rabbi Whinston and Cantor Hayut 6:15 p.m. Dinner for Tot Shabbat | 6:45 p.m. Shira Service

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston. Join us for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Weekly Lunch & Learn

Fridays, December 6 & 20, January 3, 10, 17, 24 & 31, TBE Adult Lounge, Noon

Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Saturday Torah Study

Saturdays, December 7, 14, 21 & 28, January 4, 11, 18 & 25, 8:50 a.m.

Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Women's Torah Study

Mondays, December 9 & 23, and January 13 & 27, 7:00 p.m

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Guitar-led Shabbat Service

Fridays, December 27 & January 24, 6:30-8:30 p.m., TBE Sanctuary

Join us for a special, musical Shabbat service led by Rabbi Whinston and Cantor Hayut. This service is engaging and open to all members of the community.

Euchre Night

Saturdays, December 7 & January 4, 8:00 p.m., TBE Adult Lounge

Grab a partner or come alone! All levels welcome.Contact Dave Ostreicher, djostrei@umich.edu, with questions.

Meditation with Linda Greene

Thursdays, December 5, 12, 19 & 26, January 2, 9, 16, 23 & 30, 1:00 p.m., TBE Chapel

Linda Greene offers brief Jewish teachings and leads a 20-30 minute meditation time. Contact Linda Greene, lingreene@gmail.com, with questions.

Tot Shabbat Tastes Ann Arbor

Fridays, December 20 & January 17, Tot Service at 5:45 p.m. and Dinner at 6:15 p.m., TBE

Tot Shabbat Tastes Ann Arbor is resuming for the 2019-2020 year! We will meet on the third Friday of each month, and enjoy a rotating menu from local, kid-friendly restaurants. $5/children, $8/adults, $25/maximum per family.

TBE Families Meet-Ups

Sundays, December 22 & January 12, 10:00 a.m., Offsite

Join TBE Families for our rotating monthly meet-up! There will be opportunities for play, snacks, and socializing. Contact Beth Pearson, bethlpearson@gmail.com, with questions.

Women of TBE: Historical Novel Reading Group

Mondays, December 10 and January 14, 12:30 p.m., TBE Library

The WTBE Reading Group meets on the second Monday of each month, October through June. Contact Molly Lindner, burnham@umich.edu.

WTBE Chanukah Bazaar

Saturday, December 7, 9:00 a.m. – 2:00 p.m. & Sunday, December 8, 3:00-7:30 p.m.

Check out our shop! All Chanukah Menorahs are 15% off the entire month of November. Contact Trina Fuller, tfuller817@gmail.com, with questions.

Chanukah Shabbat Service

Friday, December 27, 6:30 p.m.

Join TBE for our annual Chanukah Shabbat service. Be sure to bring your menorah and candles!

Brotherhood Latke Dinner & Tot Shabbat Dinner

Friday, December 27, 6:00 p.m., TBE Social Hall

Join TBE's Brotherhood for their annual Latke Dinner. Menu and registration details coming soon. Contact Brotherhood President, Bill Parkus at parkus@comcast.net, with questions.

Rishonim & Kadima Chanukah Parties

Saturday, December 7, 6:00-8:00 p.m. and Sunday, December 8, 1:00-3:00 p.m.

Join TBE's Youth Director, Nikki Feinberg, on Saturday if you are between the grades 3-5, and on Sunday if you are between grades 6-8, to celebrate Chanuakah. Contact Nikki Feinberg, nfeinberg@templebethemeth.org, with questions. ■

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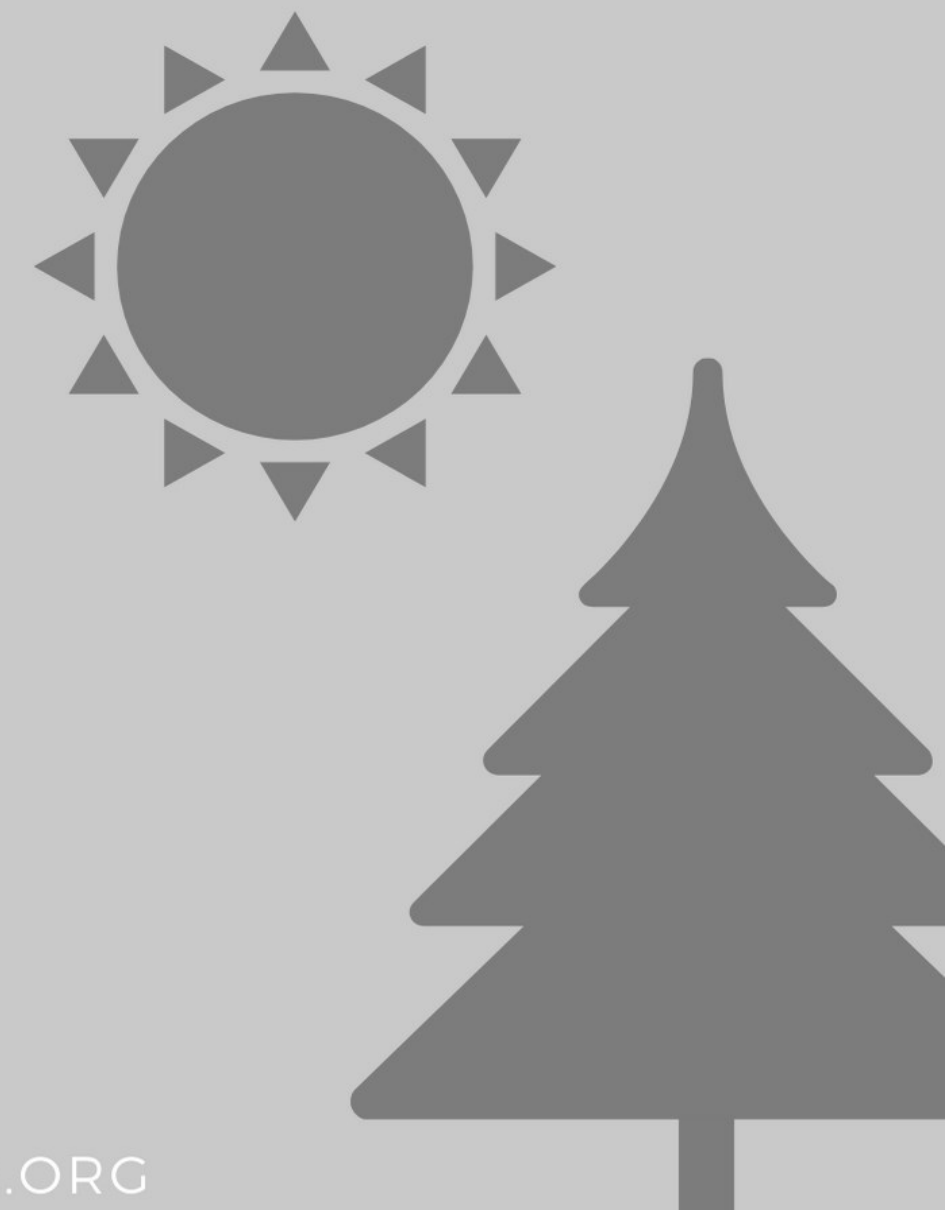
- **Chugim (Electives)**
- **AND SO MUCH MORE**



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BIC Activities December and January

Cooking Workshop: Jewish Baked Goods

Sunday, December 1, 4 – 5:30 p.m.

Explore and create Jewish baked goods from East European Jews, Mizrahi Jews, and New York Jews. This workshop, led by Amanda Fisher, includes instruction and baking the sweet treats, which you will take home with you! Limited to 12 participants. $20 per person. Sign up online at www.bethisrael-aa.org.

Talmud Study with Rabbi Dobrusin

Monday, December 2, 9 and 16, 3:30 p.m.

Rabbi Robert Dobrusin will lead a Hebrew text class, studying selections from the Talmud tractate of Brachot. We will study the text in Hebrew with English translations available. This part of the Talmud addresses the subject of the rituals of prayer and contains material which will refer to familiar aspects of our liturgy today. The class will take place from 3:30-4:45 on Monday afternoons. We hope you will join in this opportunity for text study.

Shabbat Musaf Class

Sunday, December 8 and 15, and January 5 and 12, 10 a.m.

Participants will delve into the purpose and history of the Musaf service, which is the additional service that is said after the Torah reading on Shabbat and holidays. They will also learn about the individual tefillot (prayers) and how to more fully participate in this Saturday morning service. Taught by Ron Sussman. Free for BIC members, $72 for non-members. Sign up with Mira Sussman at school@bethisrael-aa.org.

Torah Reading Class

Sunday, December 8 and 15, and January 5 and 12, 11 a.m.

This class is for people who can read Hebrew and are interested in learning how to chant/sing from the Torah. Participants will be introduced to trope (the musical notation), with opportunities to practice chanting the Torah. This class will also touch on the connections between Torah and Haftorah, liturgically and musically. Free for BIC members, $72 for non-members. Sign up with Mira Sussman at school@bethisrael-aa.org.

Shabbat Limmud

Saturday, December 14, 9 a.m.

Held before Shabbat morning services by Rabbi Robert Dobrusin, this session offers a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. Join us in the library for Torah study over coffee and cake!

Tot Shabbat

Saturday, December 14 and 28, and January 11 and 25, 11:15 a.m.

Tot Shabbat is our special Shabbat morning program for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box" Tot Shabbat meets on the second and fourth Saturday of each month.

Parent's Night Out

Saturday, December 14 and January 25, 6 - 9 p.m.

Parents' Night Out is a new Beth Israel program for PARENTS! Drop off your children (ages 5-15 years old) at the synagogue and enjoy an evening to yourselves. Children will be served dinner and there will be a movie playing along with some crafts. Cost for members is $10 for the first child and $8 for each additional; non-members are an additional $5 per child. Please direct any inquiries to Amanda at engage@bethisrael-aa.org.

Intro to Judaism with Rav Nadav

Sunday, December 15, 2 p.m.

Though directed at people who are considering conversion, this serious examination of the main dimensions of Judaism–from mysticism, to Talmud, to Jewish Holidays and rituals–is open to anyone who wants to deepen their Jewish literacy. This course is open to members and non-members.

Theology Book Club

Wednesdays, 8 p.m.

Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English.

Illuminate: An Experiential Festival of Lights

Saturday, December 21, 6 - 10 p.m.

Illuminate: An Experiential Festival of Lights is an exciting new event and fundraiser at Beth Israel Congregation for people of all ages. Join us for multi-sensory experiences, enlightening performances, glow-in-the-dark games, a pop-up planetarium and more! Treat yourself to mouth-watering holiday-inspired food and drink. For more information and to become a sponsor, please contact Director of Engagement and Programs, Amanda Glucklich, at engage@bethisrael-aa.org.

Chef Katan

Sunday, December 22, 10 a.m.

Chef Katan is a program for children aged 3-4 and their caretaker. You and your "Little Chef" will make a traditional Jewish-inspired, mouth-watering vegetarian dish from scratch! As this is a pilot program, we will be limited to six children in this program. For more information and to register your child/ren, please contact Director of Engagement and Programs, Amanda Glucklich at engage@bethisrael-aa.org.

Diversity Day

Monday, January 20, 10 a.m. – 2 p.m.

Beth Israel will join other local organizations for this event which will have an emphasis on activities that celebrate diversity and inclusion. The program is geared towards families with elementary-aged children. Watch for more details soon!

Sweatshirt Shabbat and Cholent Kiddush

Saturday, January 25, 9:30 a.m.

Join Beth Israel for one of our favorite winter-time Shabbats that leaves everyone warmed, inside and out! Come dressed in your favorite sweatshirt for a warm, comfy, and friendly Shabbat morning service followed by a Kiddush lunch with a variety of cholent dishes, plus as other choices as well.

Cooking Workshop: Appetizers and Finger Food

Sunday, January 26, 4 p.m.

Astound your friends at your next soiree!! Amanda Fisher will share her secret recipes of her favorite tried and tested appetizers and heavy finger foods. The workshop includes instruction and recipes. We will make the recipes together, which you will then get to take home with you! Limited to 12 participants. $30 per person. Sign up online at www.bethisrael-aa.org. ■

JFS Diversity Day celebrates legacy of MLK

Annaka Saari, special to the WJN

On Monday, January 20, from 9:30 to11:30a.m., Jewish Family Service of Washtenaw County will be hosting Diversity Day. The event, which will take place at the Jewish Community Center of Greater Ann Arbor, will serve as a celebration of Martin Luther King Jr. Day and will place a focus on the messages of diversity, equity and inclusion present in his teachings. Programming will be geared toward school-aged children but will provide opportunities for learning and entertainment that will be enjoyable for all ages. JFS Director of Programs and Outreach, Sarah Hong, had this to say about the event: "JFS is excited to offer our community a meaningful way to spend MLK day with their children and grandchildren. This event builds upon the successful model of the JFS Kids Care Fair, and will engage youth in hands-on activities and experiences in honor of Dr. King's teachings and accomplishments."

The event, which is co-sponsored by the JCC, will include a variety of activities from groups and organizations within the Jewish community, as well as the greater Washtenaw area. Activity partners include, but are not limited to, Acton Academy, Alpha House, Bend the Arc, Beth Israel Congregation, Call for Humanity, Catholic Social Services of Washtenaw County, Greenhills School, Interfaith Council for Peace and Justice, JFS ESL Program, JFS Refugee Resettlement, MAP, Mentor2Youth, Muslim Social Services of Washtenaw County, and NAACP - University of Michigan Chapter. The activities presented will be engaging and fun, but will also be educational; those attending can expect a fun day anchored in celebration of diversity and acceptance of those different from themselves. In addition to the activities offered, the last half hour of the event will be reserved for a special performance.

There will be no cost to attend the event, and snacks will be provided to attendees. Please register at jfsannarbor.org/diversityday

Any questions about the event, including inquiries from local organizations interested in acting as activity partners, can be directed to Jacob Singer at jsinger@jfsannarbor.org. ■

JFS earns 4-Star rating

Joanne Brownstein Jarvi, special to the WJN

Jewish Family Services of Washtenaw County's strong financial health and commitment to accountability and transparency have earned the agency its sixth consecutive 4-star rating from Charity Navigator, America's largest independent charity evaluator. JFS is one of only nine percent of non-profits nationwide to be awarded the designation six times.

Since 2002, using objective analysis, Charity Navigator has awarded only the most fiscally responsible organizations a 4-star rating. In 2011, Charity Navigator added 17 metrics, focused on governance and ethical practices as well as measures of openness, to its ratings methodology. These Accountability & Transparency metrics, which account for 50 percent of a charity's overall rating, reveal which charities operate in accordance with industry best practices and whether they are open with their donors and stakeholders. Enhancements further substantiate the financial health of four star charities.

"Jewish Family Services of Washtenaw County's exceptional 4-star rating sets it apart from its peers and demonstrates its trustworthiness to the public," according to Michael Thatcher, President & CEO of Charity Navigator. "This adds JFS to a preeminent group of charities working to overcome our world's most pressing challenges. Based on its 4-star rating, people can trust that their donations are going to a financially responsible and ethical charity when they decide to support JFS."

"It's important our donors know and trust that we're using their donations wisely when they contribute to our organization. We serve more than 10,000 individuals each year with compassionate, personalized care and provide counseling, transportation, refugee resettlement, a specialized food pantry, older adult and employment services." said Wendy Strip, JFS Director of Philanthropy. "Our 4-star Charity Navigator rating demonstrates to our supporters our good governance and exceptional financial accountability."

To learn more or support Jewish Family Services of Washtenaw County, visit jfsannarbor.org or call 734.769.0209. ■

Exploring Jewish New Orleans

Nora Greenstein, special to the WJN

Instead of attending the Jewish Federation of North America's annual General Assembly meeting (due to conference changes), the Jewish Communal Leadership Program ended October with a group trip to New Orleans, Louisiana. In previous years, JCLP would meet with leaders and change makers at both the General Assembly and throughout the conference's host city. When Karla Goldman, JCLP Director, heard of changes to the General Assembly format, she knew this was an opportunity to try something different this year for the students. "This trip is an opportunity for the students to not only explore other Jewish communities beyond those they are already familiar with (Ann Arbor, Southeastern Detroit, and their home communities), but also to develop more as a cohort," remarked Paige Walker, JCLP Program Coordinator.

Students selected New Orleans by vote and were excited for the chance to learn about the unique characteristics of the Jewish community and explore Southern Jewry. To get a deeper understanding of the personal and organizational relationships they would encounter on their trip, students read transcripts of oral histories from members of the New Orleans Jewish community reflecting on their experiences of Hurricane Katrina and the aftermath.

Over the course of five days, JCLP not only toured the city of New Orleans and learned about its rich history, but heard from leaders across the Jewish community, including the Jewish Community Center, Beth Israel congregation, Jewish Family Services, and the Jewish Federation of Greater New Orleans.

The students learned from these agencies' leaders how the community rebuilt after Hurricane Katrina, about the resilience of the Jewish community, and the ways in which institutions were able to come together. "I was surprised to learn that the JCC of New Orleans served as the only FEMA center in New Orleans, and up until recently it was the largest FEMA relief site," said Nora Greenstein. At site visits, JCLP students met with some of the leaders whose oral histories they had read, putting faces to names and asking questions to understand their lived experiences on a deeper level. "It was great to hear from the voices of the people that we read about, and to be able to dig deeper and learn more about the community's response to Hurricane Katrina," said Kayla Kapen, in her first year in the JCLP program.

As JCLP learned about and reflected on the impact of Katrina on New Orleans's Jewish and larger communities, the students were also able to learn about the legacy of the Jewish community through conversations at Temple Sinai and Shir Chadash.

To more deeply understand the characteristics of Jews in the South, students heard from leaders behind the Museum of Southern Jewish Experience. Ashley Schnaar, in her second year in JCLP, reflected, "as someone born and raised in Metro Detroit, I learned so much about southern Jewish life on the JCLP trip to New Orleans." At the Tulane Hillel, JCLP students saw the innovative ways that Jewish organizations work to engage younger generations, and connect them to their Judaism in personal ways.

Through exploring the French Quarter, celebrating Shabbat in historic synagogues, learning at the World War II Museum and reflecting on the trip on a beautiful day in City Park, JCLP students saw the unique and distinct history and culture of New Orleans and deepened their understandings of what Jewish communities can look like across the country. First year student Meredith Berlin shared, "The trip to NOLA was very interesting for me because it showed the differences in Jewish communities throughout the country." As Megan Bernard reflected, "Being able to visit a community that has faced such adversity and has come together to rebuild such a strong Jewish community was unbelievable. I had no idea how special Jewish New Orleans is, and I'm grateful I was able to learn about it in this way." ■

Nora Greenstein is a second year JCLP student studying Management of Human Services and has her field placement at the William Davidson Foundation.

Look back at JCLP's Fall Semester

Megan Bernard, special to the WJN

The Jewish Communal Leadership Program at the University of Michigan School of Social Work had a busy and enriching Fall semester, and sends out big thanks to the community members who have supported this Fall's programming. The annual Community Welcome Breakfast, held at the School of Social Work, offered an opportunity to reflect on the increasingly needed security in Jewish spaces. Attendees looked at the issue from an intersectional lens, understanding that not everyone who enters Jewish spaces feels more safe with an in-uniform police officer at the door. This difficult conversation is part of the larger themes of safety and diversity that continue among the students as a cohort, and in wider discussions in seminar and programs.

The first year students had the opportunity to meet with Metro Detroit Jewish organizations to learn more about what that particular Jewish community looks like and how it functions. These site visits are the linchpin of the program, because knowing how a particular Jewish community functions as a unique ecosystem is vital to understanding how to be social workers and Jewish communal leaders in various locations across the United States and the world.

Each year, JCLP holds a Sukkot program at the School of Social Work, usually in the beautiful courtyard sukkah, however the weather created the opportunity to hold it inside this year. This year's program explored the theme of "Welcoming the Stranger" by holding a drive for toiletries for those in need and engaging in conversation about what it means to invite the stranger into a sukkah, into Jewish communal space.

A highlight of the semester was JCLP's trip to New Orleans to learn more about what Judaism looks like in the South, and specifically in a post-Katrina New Orleans. The group met with the local synagogues - Reform, Conservative, and Orthodox - as well as the founder of the Museum of the Southern Jewish Experience, the Avodah fellows, the Federation CEO, the leaders at the Jewish Community Center, and the Director of Jewish Family Service.

Students learned what Jews can do for each other when disaster strikes. It was quite a miracle how the community was able to secure grants for families who chose to come back to the city and rebuild, not to mention how the JCC became a FEMA center after the storm. Each Jewish community in America can learn a little something from the Jewish folks in New Orleans on what it means to take care of one another.

Most recently, JCLP had the privilege of welcoming Ilana Kaufman, Director of the Jews of Color Field Building Initiative to Ann Arbor and into the JCLP seminar. Kaufman analyses the ways existing Jewish communal structures limit the personal and professional involvement and success of Jews of Color, and advises Jewish organizations and funding institutions on ways to change. The JCPL students look forward to being partners in Kaufman's work.

Looking ahead, JCLP is excited to welcome Rabbi Michael Lerner, Ph.D., leading author, public intellectual, and spiritual leader to campus, as well as other amazing guests throughout the semester. Most importantly, JCLP would like you to save the date for Limmud Michigan, March 22, 2020, at which the first-year students will be coordinating their own program. The second year students are extremely excited to invite the community to the annual Communal Conversation on March 29, 2020, with more information to follow. The Jewish Communal Leadership program thanks the community for its continued interest, engagement, support, and contributions to all of our events, students, staff, and alumni. This work would mean nothing if not in partnership with the surrounding community. ■

Megan Bernard is a second year JCLP student studying Management with a minor in Interpersonal Practice.

Jewish Federations held invitation-only conference instead of annual GA

Josefin Dolsten

(JTA) — For 86 years, Jewish leaders have gathered annually at the Jewish Federations of North America's General Assembly to discuss pressing issues facing their communities. Some 3,000 people attended last year's conference in Tel Aviv.

But this year, there won't be a GA. Instead, Jewish Federations put on a much smaller, invite-only event titled FedLab.

The decision to hold the event was made last year, said Jewish Federations CEO Eric Fingerhut, who recently succeeded Jerry Silverman in the post.

Participants in the Nov. 10-12 conference in Washington, D.C., will be on one of three tracks focusing on a major issue facing the Jewish community. The topics are communal security, Jewish engagement and social services to help those in need.

Nearly 900 people, including lay and professional federation leaders, will attend the conference.

"[W]e wanted to take this year and really roll up our sleeves, work in a very intensive manner on these critical issues that we face," Fingerhut said. "It's an innovation and one that I'm excited to try out."

Next year will be back to a regular General Assembly in Chicago. Fingerhut said the organization is still deciding what will happen in future years, with options such as alternating between hosting a smaller conference and a regular GA or hosting both each year.

In the 1990s, the GA was the largest annual conference in the American Jewish community. In recent years, however, federations and other communal organizations have struggled to engage young people. Now the American Israel Public Affairs Committee, the liberal pro-Israel group J Street and the Reform movement draw larger crowds at their annual or biannual conferences. ■

Ann Arbor Jewish Federation powering Israeli society

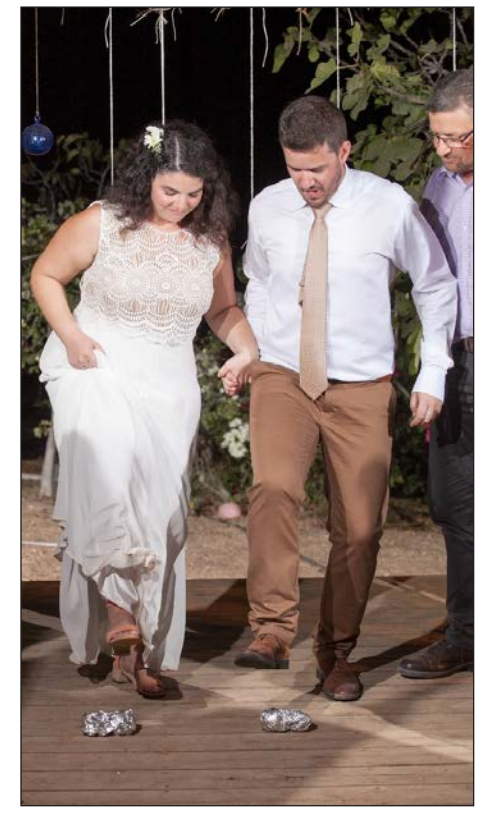
Stephanie Glass, special to the WJN

While many of us may never make *aliyah* or perhaps even visit Israel, as Jews, we have a particular interest in and a special connection to the country. Although our greater Ann Arbor community sits roughly 6,000 miles away, we are able to positively influence Israeli civil society through funds allocated from the Jewish Federation's Annual Community Campaign.

The Jewish Federations of North America (JFNA) has long recognized this special connection and the critical need for North American Jewry to have a voice in Israeli society. The greater Ann Arbor Jewish community also has a rich history of ensuring our community's values and voices are reflected through the annual allocations we make to Israel and Overseas (I/O) partners. Hanna Goodstein, chair of the I/O Allocations Subcommittee shared her thoughts on why funding agencies overseas is so vital for Jews. "All of Israel are responsible for one other' is a central Jewish value, and through our Federation's funding efforts, we are able to actively care for Jews throughout the world ranging from providing life-saving care to Holocaust survivors in the Former Soviet Union to helping Ethiopian-Israelis graduate from high school." This past year, Federation allocated just over 20% of 2019 Annual Community Campaign funds to I/O partners. Through these allocations, we, as a community, demonstrate our deeply held concern for religious pluralism, supporting disadvantaged populations, and co-existence between Jews and Arabs.

Religious Pluralism

Since 2017, the Jewish Federation has allocated funds to the Israel Religious Expression Platform (iRep), a JFNA consortium of communities who work together to support Israeli organizations addressing issues connected to religious civil rights in Israel. Our Federation was one of the first twenty-six Federations to support iRep's efforts around such matters as: creating an egalitarian space at the Kotel (Western Wall); creating options for civil marriage to allow Israelis to marry outside the rabbinate or other religious authorities; and equality for all streams of Judaism. The positive impact of the work of iRep's partners on the ground is already being felt in Israel with recent data showing that Israeli Jews marrying through the Chief Rabbinate has been on a decline since iRep's creation in 2016. This consortium helps Israeli couples like Liat and Tom who identify as secular Jews. They wanted a Jewish wedding in Israel with family and friends but did not wish to be married through the Rabbinate, which currently controls Jewish marriages. iRep's support of Havaya, an organization providing pluralistic Jewish lifecycle events, enabled them to have a legally recognized marriage ceremony in Israel. Einat Hurvitz, Director of iRep, shared that the support of our Federation, in partnership with other Federations, has allowed iRep "to create real change over the last few years in how Israelis view the issue of pluralism, and freedom of choice in marriage in particular. Not long ago, pluralism and equality for all streams in Judaism were 'nice to have' but no one went to the street for this. Today, the majority of the Israeli public strongly supports liberalization of the religious control over public and private life… We still have work to do until we can create lasting changes to safeguard pluralism, but we are on the right track."



Helping disadvantaged populations

A core focus area of our community's I/O work is on helping those in need. Past and current initiatives have concentrated on helping children living in under-resourced communities, expanding food access and job resources, and increasing a sense of belonging for children with special needs. The Federation's Annual Community Campaign supports the work of partners such as Youth Futures (holistic support for children at risk), Krembo Wings (youth movement for children of all abilities), and the Ethiopian National Project (intensive educational program to close the achievement gap). This past year, Youth Futures served over 130 children and 129 families in Nof HaGalil (formerly Nazareth Illit), which is based in the Central Galilee - our Partnership2Gether region. These children and families were provided with regular meetings with a mentor, hands-on assistance accessing social services, and special enrichment programs. Youth Futures serves all Israelis of all backgrounds - 15% of those served are from the Arab sector.

Coexistence

Another longstanding core focus area for the Ann Arbor Jewish community has been increasing co-existence and understanding between Jewish and Arab Israelis. For over 15 years, we have supported the Hand in Hand school in the Galilee. This school is part of a network of six bilingual schools for Jewish and Arab children with the mission of creating an inclusive shared society in Israel. Hand in Hand not only promotes co-existence but also offers a student-centered, project-based learning curriculum, similar to our own Hebrew Day School.

The Jewish Agency

Alongside these focused initiatives, our community positively affects Israeli society through our allocation to the Jewish Agency for Israel (JAFI). JAFI has been serving Jews in Israel and around the world since 1929. It has evolved from a governing body concerned with building a new nation to a forward thinking non-profit agency focused on initiating programs to serve Israel's vulnerable populations; increasing connections between Israeli Jews and Jews around the world; and resettling and absorbing Jews from around the world into Israel – in many cases rescuing them from war zones and oppressive regimes. JAFI is also the single largest funder of non-Haredi (ultra-Orthodox) religious streams in Israel. JAFI's Israel and Global Philanthropy Manager Samantha Robinson reflected on the impact of Federation support of JAFI. "By combining Federation resources with Government of Israel funding and additional support with global partners, The Jewish Agency is able to achieve global reach and scale with wide programmatic breadth. For example, over the past year our partnership has served over 30,500 immigrants to Israel, close to 20,000 at-risk youth, and 10,000 young adults on Masa programs including internships, study abroad, post-college, and volunteer programs." Recently, JAFI has also supported communities throughout the world to strengthen their security infrastructure. This saved lives on Yom Kippur when an attack on a synagogue in Halle, Germany was thwarted by improvements funded by JAFI with our help. Samantha continued, "critical support from the Ann Arbor community through Federation gives us the capacity to fund and implement ongoing programs throughout the Jewish world, and ensures that we are poised to immediately respond to crises wherever and whenever they occur."

The State of Israel has changed dramatically in its nearly 72 years of existence, growing from a small country to the world's first start-up nation. It is a complex country with many challenges – some of which cause us great consternation. As a community, we can be very proud of the role we play, through our allocations from the Annual Community Campaign, in providing for Jews and others in need and in having a positive impact on Israeli civil society. Thank you for making that possible.

To find out more about our Israel/Overseas allocations, please contact Stephanie Glass, Development & Planning Associate at stephanie@jewishannarbor.org or 734-773-3534. To learn more about our Annual Community Campaign, please contact Sharyn J. Gallatin, Chief Development Officer at sharyn@jewishannarbor.org or 734-773-3533. ■

Elena Luchina, Yiddish Lecturer

Kelsey Robinette Keeves, special to the WJN

This fall, the Frankel Center for Judaic Studies welcomed a new lecturer in Yiddish language instruction, Elena Luchina. Luchina is a PhD student in Yiddish and Slavic languages at the Hebrew University of Jerusalem and was a Yiddish Pedagogy Fellow at the Yiddish Book Center before coming to Michigan. In addition to Yiddish, she is fluent in Russian, German, French, and Hebrew. She has also received Master of Arts in Linguistics

with a specialty in Hebraic and Yiddish linguistics at the Institut National des Langues et Civilisations Orientales in Paris, and in Theoretical and Applied Linguistics at the Department of Philology at Moscow State University.

Luchina explains that her courses focus not only on learning the language itself, but also on the history, culture, and sociology of Yiddish. Her favorite thing about teaching is immersing students in Yiddish and helping them connect to the unique aspects of Yiddish language and culture through music, literature, and games. As a linguist, she pays close attention to the different registers of Yiddish speech: "I want students to be aware of linguistic diversity and how different social situations form the language and the way of thinking in it."

"I also help students to be creative in Yiddish and to understand all kinds of pure, raw, non-standard language–from old leftist posters and newspapers to interviews with Holocaust survivors, from nineteenth century birth records to contemporary Hasidic board games, from folk tales to modern queer performances."

Luchina's research quantitatively analyzes Yiddish's relationship to Slavic languages including German, Russian, Polish, Ukrainian and Belarusian. "Just like Yiddish, I see myself as a bridge, the missing link between the Slavic department, Germanic department, Judaic studies, Middle Eastern Studies, linguistics, museum studies, digital humanities etc." Going forward, she is interested in researching the motivations of students who choose to study a second language and how attitudes vary towards different languages.

In the future, she plans to include elements of digital humanities into her language lessons, combining them with community-oriented projects, like digital mapping and genealogical research. In the winter semester, Luchina will lead a freshman seminar course titled Voices of Jewish Ann Arbor. Students will learn how to collect family stories, names, beliefs, attitudes, recipes, and sayings by drawing on resources from the local community and beyond to build a collection that reflects Jewish life and migration between cultures and languages. "I see my task as a Yiddish instructor to connect people to folklore, memoirs, literature and art," said Luchina. She hopes to give students "a new voice, a Yiddish voice" to speak about their own lives and understand the lives of others. ■

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Major Polish Jewish festival in New York this year

Ben Harris

(JTA) — Every year in late summer, the streets around Grzybowski Square ring with the sounds of klezmer.

A triangular patch of land in the heart of downtown Warsaw, Grzybowski Square was part of the Warsaw Ghetto during World War II and is just a stone's throw from the Nozyk Synagogue, the city's only surviving prewar shul.

But far from being merely a site of Jewish destruction at the hands of the Nazis during the Holocaust, the square today is host to one of the clearest markers of the resurgence of Jewish culture in Poland: Singer's Warsaw Festival of Jewish Culture. Now in its 16th year, the festival holds many open-air concerts in the square, returning the buoyant sounds of klezmer music to streets that once teemed with Jewish life.

"Yes, Poland is a graveyard, but there are new trees and new flowers and new culture growing on something that was once burned soil, on the ashes," said Polish-American filmmaker Andrzej Krakowski, who has been involved in the festival for more than a decade.

This year this celebrated Polish Jewish cultural event came to New York for just the second time ever.

Launched in 2004 by Golda Tencer, an actress who leads the Jewish Theatre of Warsaw, the Singer festival offers a broad menu of cultural offerings including contemporary theater, film, visual art and music.

"It sort of showcases that Polish Jewish landscape," said David Szurmiej, a Polish filmmaker and Tencer's son, who serves as the festival's associate director. "We forget that Jews lived on Polish soil for 1,000 years."

The festivities in New York began Nov. 17 with a concert by Yaakov Lemmer, the cantor at New York's Lincoln Square Synagogue, and Frank London, a Grammy Award-winning klezmer trumpeter. That was followed by a performance of "Humesh Lider," a comedy by Yiddish playwright Itzik Manger that features biblical characters living in a small Polish city in the 1920s.

PHOTO:CHUCK FISHMAN/GETTY IMAGES

American klezmer musician Frank London

The festival is supported by the city of Warsaw and multiple Polish government ministries, including the Polish Cultural Institute in New York.

The Singer festival is a big deal in Poland. Some 150 events are held annually, and its concerts are often carried on live television. In its early years, the event drew significant interest from local Polish artists, who began creating original works for the festival. Then foreign artists began to get involved, too.

"Thanks to these Polish performers, and also these international acts that join, we can now talk about a big resurgence of contemporary Yiddish culture," Szurmiej said.

Still, festival organizers began to sense that they were limiting themselves by not finding a larger outlet for the artistic ferment they were seeing in Poland. The number of people who speak Yiddish in Poland is tiny. And even though the plays are presented with Polish supertitles that make them understandable, the appetite for Yiddish theater abroad is significantly greater.

Szurmiej figured that out a few years ago, when the Singer festival first went on the road, making stops in Chicago, Boston and Mexico City, in addition to New York.

Named for the Polish Nobel laureate Isaac Bashevis Singer, the festival presented a number of works related to the famed writer who died in 1991. Two events for children, at public libraries in Manhattan and Brooklyn, featured professional actors reading Singer's stories. And two films inspired by Singer's works — "Yentl," the 1983 movie starring Barbra Streisand based on a Singer play of the same name, and "Enemies, a Love Story," starring Anjelica Huston and Ron Silver — were screened at the festival.

Singer himself embodied the Warsaw-New York connection, said Adrian Kubicki, director of the Polish Cultural Institute New York.

"Isaac Bashevis Singer was a beloved New Yorker who lived for more than half a century in the city. He always longed for Warsaw, and he wrote about it in his novels," Kubicki said. "But if he had never lived in New York, he never would have created 'Shadows on the Hudson River,' a piercing portrayal of Jewish immigrants in America."

He added, "We are very proud to support the New York version of one of the most highly anticipated events on Warsaw's cultural calendar. Since New York has one of the largest Jewish communities in the world, we hope that this will resonate for the New York audience, and that people will find joy in being part of it."

For the filmmaker Krakowski, who has participated in the Singer's festival for over a decade, this sort of programming fills an important gap. Poles of his generation found themselves with "an incredible void in our education" born of the loss of millions of Jews with deep roots in Yiddish culture. Something similar, he believes, has happened to American Jews, who are perhaps even less aware of the cultural loss inflicted by the Holocaust.

"I find this whole Singer festival to be incredibly important for both sides," Krakowski said, "for the Polish side and for the fact that it's coming now to New York."

The festival concluded on Nov. 19 with a one-woman play, "A Wall," performed in Polish by actress Ewa Dabrowska and based on the life story of Irena Sendler, a Polish nurse who saved thousands of Jewish children during the Holocaust. The Israeli actress Gal Gadot is set to star in a film about Sendler.

This article was sponsored by and produced in partnership with the Polish Cultural Institute New York, a diplomatic mission of Poland's Foreign Affairs Ministry that promotes comprehensive knowledge of Poland, Polish history and national heritage. This story was produced by JTA's native content team. ■

In Ukraine, aid for needy Jews comes with a catch

Cnaan Liphshiz

ODESSA, Ukraine (JTA) — Alina Feoktistova always knew she was Jewish, but the first time she sought contact with the community was to see if it could pay her tuition.

Feoktistova's family couldn't afford to send her to college, but the local Jewish community provides an alternative in the form of the Jewish University of Odessa, an accredited institution that offers tuition and room and board at no charge. Founded in 2003, the university features five-year programs in a number of fields, including foreign language, early childhood education, law, business and Jewish studies.

"I was crying. I really didn't want to do it," said Feoktistova, 28, who studied literature at the school. "[My family had] no funds for college for me. The Jewish community was there for us."

After graduation, Feoktistova found work as an office administrator with Tikva, the Orthodox group that runs the Jewish University of Odessa along with a host of other identity-building and educational programs. And though she married a Jewish man and raises her two children in an observant home, Feoktistova does not fit the stereotype of an Orthodox Jewish woman.

On a Saturday evening earlier this month, she wore a black leather biker jacket over a long dress with a matching studded kerchief in her hair as she smoked her first post-Shabbat cigarette.

"I've accepted my fate," Feoktistova joked.

About 360,000 Jews are estimated to live in Ukraine, most of them in Odessa and other major cities, and Jewish groups have used their robust welfare systems not only to help those in need, but also to overcome the indifference and aversion to Judaism that was instilled here during the communist era.

The American Jewish Joint Distribution Committee, or JDC, provides assistance to any Jewish applicant it deems needy, regardless of their participation in communal activities. But other Jewish organizations often require communal engagement, from enrolling children in Jewish educational programs to attending synagogue, in exchange for help.

In Odessa, the estimated 30,000 Jews are eligible for free services through the Jewish community's various institutions, which include two community centers, a dozen schools and two orphanages. Families and the elderly can get hundreds of dollars a month — a significant sum in a country where the average monthly salary is about $300.

The Federation of Jewish Communities of the CIS, a network affiliated with the Chabad Hasidic movement, also runs a Jewish university in Odessa, which it describes on its website as "a path out of poverty and into Jewish service."

The engagement-for-aid model has had a meaningful impact on "breathing life into the dry bones" of a moribund community, according to Rabbi Binyomin Jacobs, director of intergovernmental relations at the Chabad-affiliated Rabbinical Center of Europe.

"Some might even call it a bribe, but it's legitimate – and it works," said Jacobs, citing the medieval Jewish philosopher Maimonides, who allowed parents to use candy to motivate children to study.

"Of course, Russian-speaking Jews are not babies, they're sophisticated people, but from a Jewish perspective they are like captured babies – people who know nothing about Judaism because of oppression," Jacobs said. "It's OK to offer them something they need as a way to acquaint them with Judaism so they can decide in an informed way if they want it in their lives."

Many young Ukrainians in this city and beyond seek a connection to Judaism without financial incentives. The Limmud FSU conference here last month attracted 600 participants who paid nearly $200 to attend the weekend event at a resort.

One participant, Vlodymyr Zeev Vaksman, a 38-year-old active in the Odessa Jewish community, said he sought out the Jewish community after suffering bullying in school. Connecting with his Jewish identity, Vaksman said, "helped restore my pride in it because it's hard to be a proud Jew when you're being beat up in school almost every day for being Jewish."

Others, however, are clearly induced to get involved out of necessity.

Rivka Bendetskaya attended a Chabad school in the eastern city of Zaporizhzhia where she grew up. Her family was poor and not religious, but the Chabad school offered free meals and long hours. At 16, Bendetskaya came to Odessa to pursue a degree in business management at Chabad's Jewish University. The five-year program would have cost about $17,000 at a regular university, an unaffordable sum for her family.

Sergey and Elena Yarelchenko had little to do with the organized Jewish community before they were forced to flee their home in Lugansk during the 2014 revolution. At a Jewish refugee camp set up outside Kyiv by Rabbi Moshe Azman, who named it Anatevka after the fictional hometown of Tevye from "Fiddler on the Roof," the Yarelchenkos not only found shelter, but work and a sense of community.

"I never thought I'd go to synagogue, much less live in a Jewish village," Sergey told JTA.

For other Ukrainian Jews, the community was a ticket to big city life.

Haya Saphonchik, a 27-year-old kindergarten teacher, enrolled in a Jewish school in Odessa primarily to escape her impoverished hometown of Kremenchuk.

"My mom had no money to send me to Odessa," Saphonchik said. "She asked me when I was 17: 'Do you want to stay in Kremenchuk in a regular school, or do you want to go a Jewish school in Odessa?' Of course I went to Odessa."

After graduating from high school, Saphonchik went on to study at the Jewish University in Odessa, where she met her husband, Uriel, who came to study computer programming from his native Russia. Though she came initially for financial reasons, she stayed because the school offered her more than just an education.

"I found great beauty," Saphonchik said, "a great mutual responsibility for each other that I didn't know existed and which ended up giving me the best things that I have in life." ■

Grief and trauma, connections and comparisons

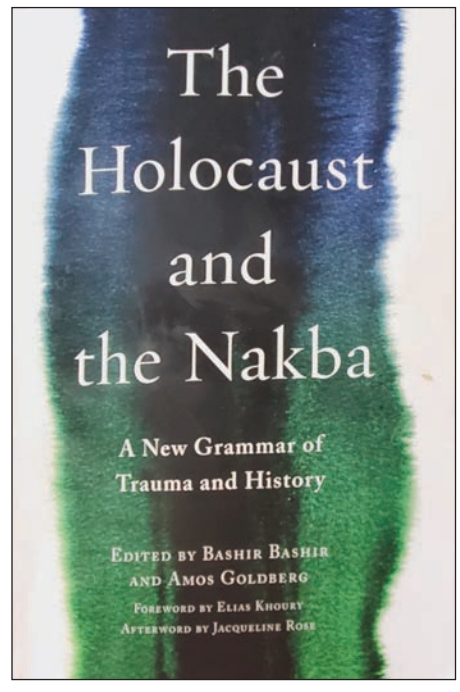
by Avi Eisbruch

***The Holocaust and the Nakba: A new Grammar of Trauma and History**, by Bashir Bashir (Editor), Amos Goldberg (Editor), Jacqueline Rose (Afterword)*

My initial reaction to the title of this book was skepticism: How can one compare a planned genocide, which was unique and has had very few precedents, with an armed struggle between two ethnic groups sharing the same territory, whose outcome was the Nakba- the dispossession of the losing party. Such a conflict has obviously recurred numerous times in history.

After reading this book I have gained some new perspectives regarding the connection between the two. This is a collection of several short chapters dealing with different aspects of these connections. It was edited by two Israeli academics, a Jew and an Arab, who state that their aim is to mitigate or challenge the dichotomy between these two narratives. "We propose another register of history and memory–one that honors the uniqueness of each event, its circumstances and consequences, as well as their differences, but also offers a common historical and conceptual framework within which both narratives may be addressed."

The book contains chapters written by Israelis and Palestinians dealing with political, cultural and artistic issues related to each of these events and exploring their similarities and differences. The first similarity is the manner by which each group relates to the


The Holocaust and the Nakba
A New Grammar of Trauma and History
Edited by Bashir Bashir and Amos Goldberg
Foreword by Elias Khoury
Afterword by Jacqueline Rose

catastrophe of the other. Each sees its own catastrophe as a unique event and seeks to devalue or even deny the catastrophe of the other: denial of the Holocaust by some Palestinian representatives and denial of the Nakba and banning of its discussion in Israeli schools and narratives.

The chapters demonstrate connections between events. The Holocaust facilitated international recognition for the formation of the state of Israel. Also, about a third of the Jewish forces fighting in Israel's independence war were Holocaust survivors, without whom Israel's victory, resulting in the Nakba, may have not been achieved.

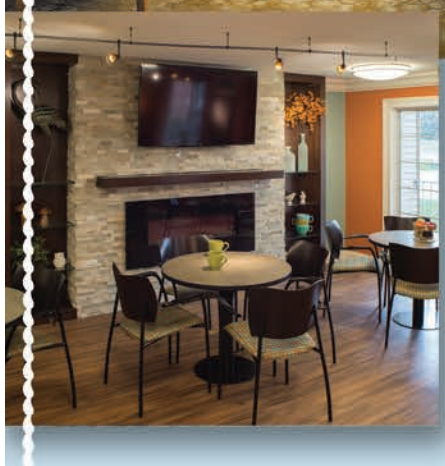
Holocaust survivors were given possession of property of Palestinians driven away and not allowed to return. Even though it is hard to compare mass extermination to mass dispossession, the links and differences between the Holocaust and Nakba are threaded in the essays included in the book. One of the Jewish Israeli authors states that the real source of Israeli anxiety is not the Holocaust but the Palestinian refugees ("Nakba anxiety").

Stories by Palestinian authors are discussed in some of the essays, aiming to tell the story of the Nakba not only as a past event but as an ongoing story still shaping lives. One of the stories describes a Holocaust survivor couple who were offered by the Jewish Agency a key to a house in Jaffa which had previously belonged to a fleeing Palestinian family. Realizing that the furniture and home belonged to refugees, it reminded them how they had to leave their house and belongings before being transferred to the ghetto. They returned the key and sought a different accommodation. By doing so and exercising their moral choice, they were exceptional.

One of the essays compares etchings by a Holocaust survivor who drew refugees, expulsion, cargo trains and executions, and art by a Palestinian artist who recalls events from his childhood, depicting fright and helplessness of Palestinian refugees at their expulsion. The victims' expressions depicted in these different art pieces are quite similar.

The connection between the Holocaust and the Nakba in the literature is raised in the discussion of a famous story, "Hirbet Hizah", by the Israeli author S. Yizhar, who in 1949 depicted the expelled Palestinians as a "frightened and compliant and silent and groaning flock," alluding to the common metaphor that described the Jews who during the Holocaust were led as "a flock to slaughter." These impositions of literature and art narratives of the Holocaust and the Nakba emphasize the similarities in the responses to extreme grief by both groups of victims, a universal response to personal and national catastrophies. In my view, this book has succeeded to convey this message. ■

It's good to be home



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Our café culture

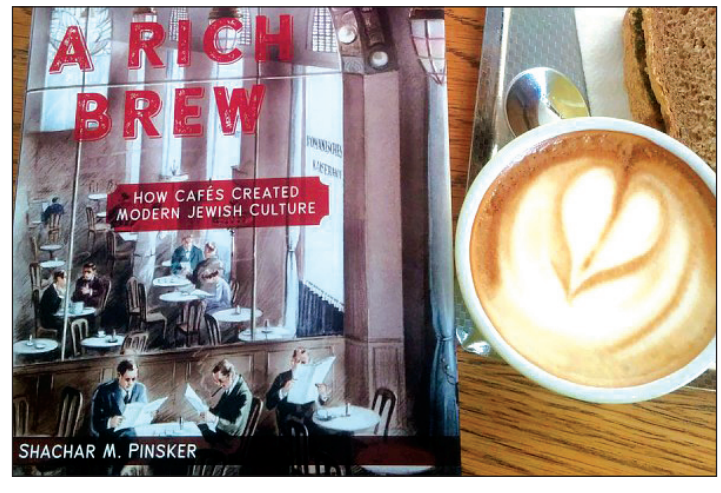
by Beth Dwoskin

In his book, *A Rich Brew: How Cafés Created Modern Jewish Culture*, University of Michigan Professor of Judaic Studies and Middle East Studies Shachar Pinsker examines an unusual space in Jewish culture—the café. Tracing the history of cafés from a Jewish aspect provides a whole new window into the post-medieval Jewish past.

Pinsker calls the café a "thirdspace." For him, this term from the field of cultural geography is " ... a geographical concept that enables us to understand the café in the way it is located at and mediates between the real and the imaginary, the public and the private, elitist culture ... the thirdspace of the café sits on the threshold between Jew and gentile, migrant and 'native,' idleness and productivity, and masculine and feminine." He uses this term to describe the diverse people and the activity in the café. Jewish owners and clientele in cafés were Ashkenazi, Sephardi, and Mizrahi, natives, immigrants, and refugees, writers and poets, businessmen, actors, artists, and local white collar workers.

As soon as they arrived in a new city, Jewish men went to the local café. After they settled, they came every night to eat and drink, to read newspapers, to write, and to discuss politics, business, and the arts. The café became a substitute *beyt midrash* (house of study) for enlightened, secularized Jewish men. As Jews moved from small towns to cities, cafés became points on what Pinsker calls the "silk road" of Jewish culture.

Pinsker emphasizes that the café was a homosocial space and that women were most often present only as waitresses or owners. But there were four women poets who disrupted the homosocial character of cafés by asserting their



unsettling female presence: Else Lasker-Schüler, Leah Goldberg, Anna Margolin, and Veza Canetti. These women were part of the fluidity and instability that made Jewish cafés thirdspaces. Pinsker points out that in cities such as Vienna, women were more likely to be present at a salon, a space that bore some resemblance to a café.

Pinsker explores the concept of the café as thirdspace in six cities that were critically important in modern Jewish history: Odessa, Warsaw, Vienna, Berlin, New York, and Tel Aviv-Jaffa. He discusses writers and actors who worked in the port city of Odessa, with its unique culture. Warsaw was the population center of Jewish Europe and the high concentration of writers there brought about the beginning of newspaper publishing in Hebrew and Yiddish, conceived in the city's cafés.

Cafés, or coffeehouses, were so integral to Vienna's identity that in 2011, UNESCO designated "Viennese coffeehouse culture" as "protected intangible cultural heritage." Vienna was the place where assimilated Jews were most likely to meet non-Jews in coffeehouses. But there were also a number of immigrants from Eastern Europe who came to Vienna's coffeehouses to write and argue for Hebrew literature, to watch Yiddish theater performed in cafés, or to escape the nightmare of life in the *shtetl*.

Writers such as Heinrich Heine frequented Berlin's cafés-konditorei, as well as Hebraists during the interwar period. As in Vienna, hostile reactions from non-Jews were not uncommon. In New York, non-Jewish observers were astonished at the way that cafés completely replaced the saloons and taverns of the Lower East Side. It was in New York that the concept of the café became bohemian rather than bourgeois as cafés opened in Greenwich Village. In Tel Aviv-Jaffa, the first cafés Pinsker describes were in Jaffa, run by Arabs or Sephardic Jews and frequented by a mixed crowd. The cafés of Tel Aviv were classic thirdspaces, filled with tension between the idlers and office workers of the city and the kibbutz workers who felt that they were the true builders of the new state. The language wars of the pre-state era were also fought in cafés.

Pinsker's book spans the years from the mid-nineteenth century to the 1970's, crosses continents, and is filled with details about innumerable writers, actors, and artists, as well as examinations of poems, novels, and feuilletons. As a completely novel way of understanding modern Jewish history, it is indeed a "rich brew."

A Rich Brew is the 2019 winner of the Association for Jewish Studies Jordan Schnitzer Award in the category of Jewish Literature and Linguistics. ■

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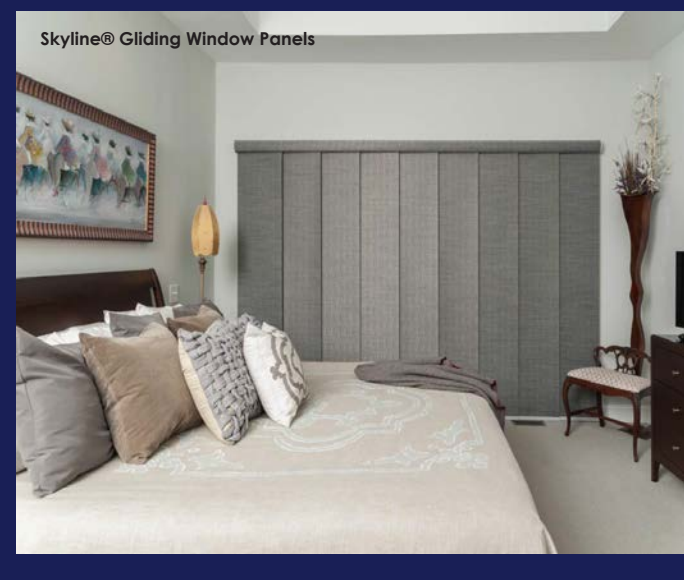

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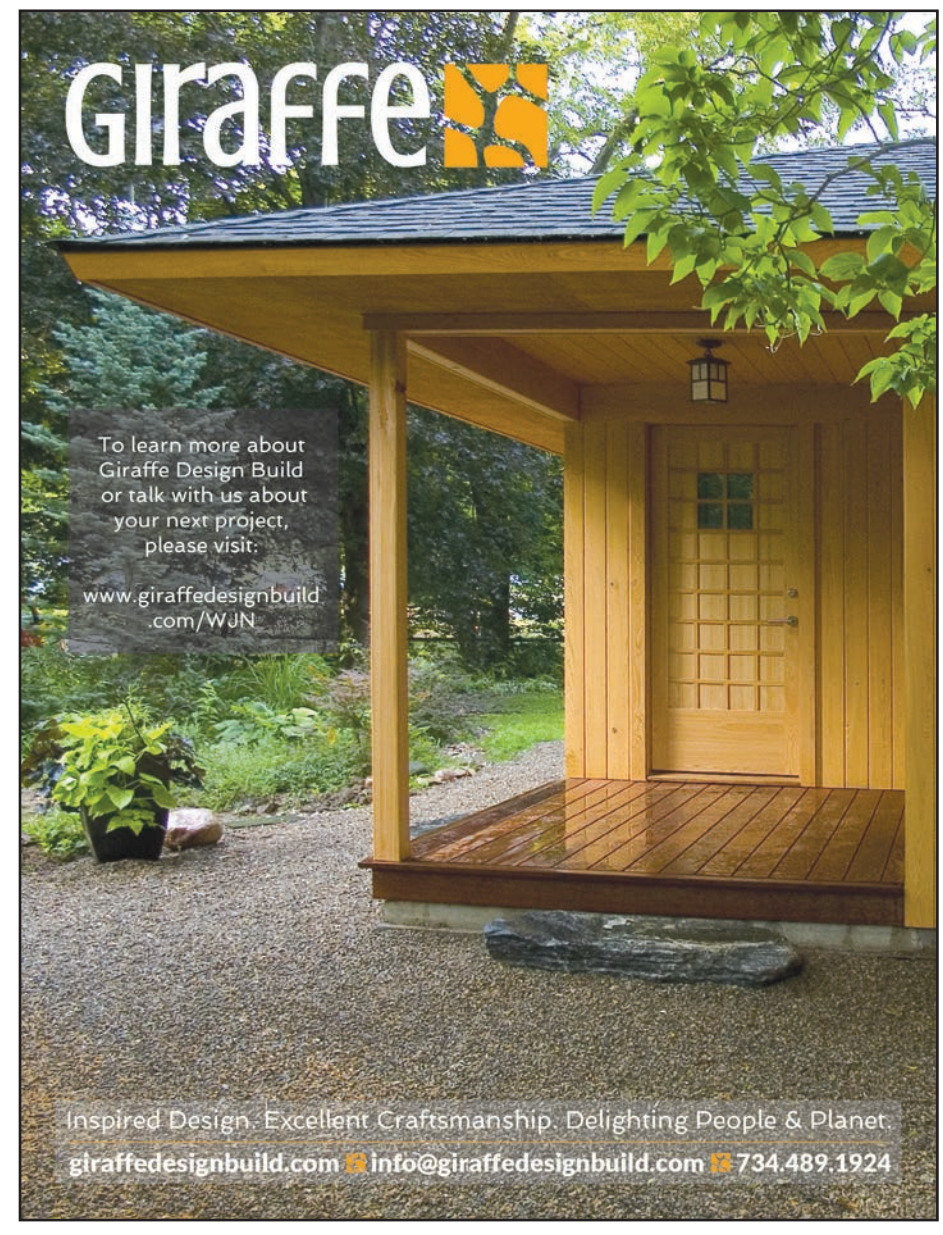
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An eye-opening evening on counterterrorism

Stephanie Glass. Special to the WJN

On Monday, November 4, the Cardozo Society hosted a timely and deeply informative talk with Tom Warrick, former U.S. Department of Homeland Security Deputy Secretary for Counterterrorism policy. Mr. Warrick now serves as a nonresident Senior Fellow for the Atlantic Council, a nonpartisan organization focused on international affairs. Mr. Warrick's area of expertise includes terrorism and disinformation with a regional focus on the Middle East. His presentation and subsequent interview with Cardozo Society Co-chair, Joan Lowenstein, was an eye-opening look into the United States' past and current work around countering terrorism in the Middle East. While much of what he shared with the over 40 people in attendance was "off the record," Mr. Warrick did share broad areas of concern including the threat of domestic terrorism, the role of foreign interference in past and potentially future U.S. elections, and the role of ISIS. During the audience question and answer period, several questions focused on the threat to Israel from Syria and Lebanon, the rising danger of anti-Semitism, and the current impeachment proceedings. While Mr. Warrick's talk was not a light topic, he brought knowledge, energy, and humor into his discussion, regaling the audience with a variety of "inside the beltway" stories.

Joan Lowenstein, Jerry Lax, Tom Warrick

Jerry Lax, Cardozo Society Co-chair, shared that he was "pleased to have presented an opportunity for individuals to hear from Mr. Warrick, an expert in counterterrorism policy. We are also happy to invite Cardozo members and the community to our next event on January 22 with Dana Nessel, Attorney General of Michigan. This event is in partnership with the Jewish Community Relations Community and will provide our community with an in-depth look into her current initiatives regarding civil rights in the state of Michigan."

Mr. Warrick's talk was the first of three events that the Cardozo Society will be hosting for the 2019-2020 campaign year. Registration for their next event with Dana Nessel is available at www.jewishannarbor.org/nessel20.

For more information about the Cardozo Society, please visit www.jewishannarbor.org/get-involved/cardozo-society or contact Sharyn J. Gallatin, Chief Development Officer, at sharyn@jewishannarbor.org or 734-773-3535. ■

These Jews, and an Israeli Arab, made Time magazine's new list of 'rising stars'

Josefin Dolsten

(JTA) — Time magazine is building on its list of the most influential people of the year by releasing a list of "rising stars," or what it calls the Time 100 Next.

The list features what the publication says is an increasing number of influential people who aren't establishment types — the world leaders, CEOs of big companies and blockbuster actors that make up its Time 100 list.

The new list includes a diverse range of figures, from pop star Camila Cabello to the viral rapper Lil Nas X to presidential hopeful Pete Buttigieg. Among them are a few Jews and one Israeli politician.

Keep reading to learn more about them.

Beanie Feldstein

Feldstein, 26, became a household name after portraying the quirky best friend of the title character in the 2017 film "Lady Bird." Recently she appeared in

Beanie Feldstein at the 2019 Billboard Music Awards at MGM Grand Arena in Las Vegas, May 1, 2019. (Daniel Torok/Patrick McMullan via Getty Images)

"Booksmart," a comedy about two nerdy high school seniors directed by actress Olivia Wilde, who penned Time's blurb on Feldstein. "Who else is that earnest and irreverent?" Wilde asks. "So prepared and yet so present? Such a strong physical comedian and a subtle dramatic actor?"

Ezra Miller

Miller is a 27-year-old genderqueer actor who got his big break in "We Need to Talk About Kevin." Most recently he appeared in the Harry Potter spinoff "Fantastic Beasts" films. "Miller has fully embraced and broadcast the pieces of his life that set him apart, from his love for his 95-acre farm in Vermont to his queerness, gender fluidity and polyamory," reads Time blurb about him.

Aly Raisman

The 25-year-old Olympic gymnast made waves last year after she testified at the trial of Larry Nasser, the former USA Gymnastics doctor who was convicted of molesting girls. "Aly is a true role model, inspiring and urging all of us to be proud of who we are, inside and out, and to learn that confidence is the most beautiful thing of all," model and activist Ashley Graham writes of the six-time medalist, including three golds.

Audrey Gelman

The 32-year-old businesswoman is the founder of The Wing, a women's co-working space and social club in New York that now has nine locations in the United States and England. "As a young professional with a hectic schedule, Audrey Gelman relied on coffee shops and Amtrak bathrooms to change clothes between commitments," her listing in Time reads. "It was this experience — and her desire for a more professional alternative — that first inspired The Wing."

Zach Weinberg

In 2012, Weinberg founded Flatiron Health with his college friend Nat Turner. The health tech company uses data from millions of patients to improve cancer care. "Flatiron's software helps researchers track which cancer treatments — at which doses, delivered at which times — work for which patients," the blurb reads.

Ayman Odeh

Odeh, a 44-year-old Arab-Israeli lawmaker, leads the Joint List, a coalition of Arab parties that ended up endorsing Benny Gantz's bid to become prime minister. "As the contest for leadership of the self-declared Jewish state teetered between right-wing and centrist factions, Odeh emerged not only as a possible kingmaker but also as a stirring new voice for equality and inclusion," writes Karl Vick, Time's former Jerusalem bureau chief. ■

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Naomi Seidman, University of Toronto
Room 2022, 202 S. Thayer St.

Translating from Yiddish: New Approaches in Theory and Practice
Dec. 5, 1:00 PM
Institute Fellows: Anita Norich, Yaakov Herskovitz, Julian Levinson
Room 2022, 202 S. Thayer St

How Yiddish Tales are Told
Jan. 14, 4:00 PM
David Roskies, Jewish Theological Seminary
Room 2022, 202 S. Thayer St.

Woman reading New York Times, Dubrow's Cafeteria, Brooklyn, NY 1975

Kibitz & Nosh: NYC's Vanished Cafeterias
Jan. 16, 1:00 PM
Marcia Bricker Halperin, Photographer
Room 2022, 202 S. Thayer St.

Word and Deed: The Peripety of Logos in the New European Culture
Jan. 21, 4:00 PM
Arkady Kovelman, Moscow State University
Room 2022, 202 S. Thayer St.

All events are free and open to the public. If you have a disability that requires a reasonable accommodation, please call at least two weeks prior to the event.
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Virginia House has first Jewish speaker

Marcy Oster

(JTA) — The Virginia House of Delegates will have its first female and first Jewish speaker.

The current minority leader, Democrat Eileen Filler-Corn, 55, of Fairfax County, Virginia, was chosen as speaker by the House's incoming Democrats. She has served in the state General Assembly since 2010.

Filler-Corn said in a statement that she is "humbled and honored" to have been chosen speaker by her colleagues.

"The firsts are not lost one me – the first woman and the first Jewish person elected Speaker-designee in our 400-year legislative history – but it doesn't define me. When I joined this body less than 10 years ago, I was the only mom serving with school-aged kids. We have come so far since then. We have the most diverse House Caucus in our history, which includes cultural, gender and geographic diversity. It also means a diversity of experience and perspectives on issues that affect Virginians, in all regions," she said in the statement.

Democrats won a majority in the Virginia State house on Tuesday. It is the first time in 20 years that Democrats will be the majority, The Associated Press reported.

Filler-Corn is on the board of directors of the Washington region's American Jewish Committee chapter. Until Saturday she had been serving as leader of the Virginia House Democratic Caucus.

'Elena of Avalor' celebrates Chanukah

Marcy Oster

(JTA) — Disney is introducing a Latina Jewish princess who celebrates Chanukah.

The princess, still to be named, will appear on the Disney Channel series "Elena of Avalor" in December. The Chanukah-themed episode will feature a visiting princess who is from a "Latino Jewish kingdom," the Disney Channel announced.

The series centers on Princess Elena Castillo Flores, a 16-year-old who saves her kingdom from an evil sorceress. For the past two seasons, the teenager has been learning to govern Avalor. The third season launches in October.

Jamie-Lynn Sigler, the Jewish actress who played Meadow on "The Sopranos," will provide the voice for the new princess.

"I am so excited to voice Disney's first Jewish princess," she tweeted Tuesday.

This despite the fact that actress Sarah Silverman asserted last year that her character in Disney's "Wreck-It Ralph," Vanellope von Schweetz, is a Jewish princess.

Walt Disney, the company's late founder, is infamous for having held anti-Semitic views. ■

Oy, what you can do with oil and dairy

Lonnie Sussman, special to the WJN

A few years ago, I wrote how much I dislike the song "Oh Chanukah, oh Chanukah" because it is a boring way to sing about parties, happiness and joy. Still, there are tons of other Chanukah songs that I do love. Most of them are in Hebrew and I have strong emotional connections to them. Most I learned as a child. I loved singing "Maoz Tzur" with my dad as we sang *all* the verses. I don't really care for the dreidel song but it was, and still is, the song of nursery school. As an adult I learned and love the song "Banu Choshech l'Garesh" where we come to "banish the night with lights." It uses the Hebrew word "Eitan" which means strong or lasting but is also the name of our youngest son. Aw….

I love lighting candles so people outside can see the lights. I love being with our extended family and each family lighting its own *hanukiah*. How can we not love eating potato latkes with applesauce or sour cream? Why do French fries need ketchup but latkes, a different form of fried potatoes do *not* go with ketchup? We get that the miracle of the oil lasting eight days led to the overindulgence of oil consumption during this holiday but why potatoes or doughnuts?

Eating food that is connected to the historical or spiritual meaning of holidays is beautiful. For example, many Jews eat a dairy meal because of an apocryphal story. A woman named Judith, maybe a member of the Hasmonean family, had an audience with the enemy general, Holofernes, who invited her to a banquet where she only ate dairy foods. She fed the general cheese and milk until he was very thirsty. Then she gave him wine and when he became drunk and fell into a stupor, she killed him. When his soldiers learned of his death they fled, and the Jews were saved. Dairy foods became a reminder of Judith's valor and the triumph of the Maccabees.

Since the holiday food is really about oil and dairy foods I'd like to suggest the following recipes for a change from potato latkes and brisket. Happy Chanukah.

Cottage Cheese Pancakes

from *Jewish Cooking Around the World* by Hannah Goodman

This recipe is for two people and would be great for breakfast, lunch or dinner. We made cheese pancakes when we lived in Israel but the cheese was a very thick full fat cheese that was more like sour cream than cottage cheese. Still, this is the lower fat version and is really tasty.

- 1-cup cottage cheese
- 2 eggs, separated
- 1½ TBL Cornstarch
- ½ tsp. sugar
- ¼ tsp salt

Blend the cottage cheese, egg yolks, cornstarch, sugar and salt. Beat the egg whites until stiff and fold them into the cottage cheese mixture. Drop by tablespoons on a hot, greased skillet or frying pan. Lower the heat and cook on one side until puffed and dry, then turn with a spatula and brown lightly on the other side. Serve with fruit, berries, sour cream or jelly.

Cajun Corn Cakes

serves about 4

- 2-cups frozen corn kernels, cooked, drained and cooled or use canned corn.
- 1/3 cup finely diced red or green pepper
- ¼ cup chopped celery
- Salt and pepper
- Pinch of cayenne pepper (or more for hotter)
- ½ tsp. ground cumin
- 1 TBL all -purpose flour
- ¼ cup oil for frying

Puree ½ cup of the cooked corn. Mix pureed corn with bell pepper, celery, salt, pepper, cayenne, cumin and flour. Stir in the remaining 1½cups corn kernels. Heat ¼ cup oil in deep frying pan and drop heaping tablespoon of mixture into the pan. Flatten slightly and fry on each sided for two or three minutes, drain on paper towels. Stir batter between each batch, ■

Curried Cauliflower Pancakes,

makes 6 servings

- 1 large head of cauliflower, about 2 pounds, divided into medium florets.
- 5-6 TBL vegetable oil
- 1 medium onion, finely chopped
- 1 tsp. curry powder
- ½ tsp. ground cumin
- Salt and pepper to taste
- 6 TBL unseasoned bread crumbs
- 2 large eggs.

Cook the cauliflower in a large pan of boiling, salted, water uncovered over high heat for about 12 minutes. It should be very tender. Meanwhile, heat 2 Tbs. oil in a large, heavy skillet and add the onion and cook over medium heat until golden brown. Add the curry and cumin and sauté for about 30 seconds. Drain the cauliflower very well and mash it with a fork or chop it in a food processor. Leave some small pieces. Transfer to a bowl and mix in the sautéed onion mixture. Add the breadcrumbs and eggs and mix well. Take a heaping tablespoon of the mixture and flatten it into a cake about ½ inch thick. Add 4 or 5 more cakes but don't crowd the pan. Fry over each side until brown.

Vegetable Chili

from *Fiddler in the Kitchen*, by the Detroit Chapter of the National Council for Jewish Women

serves 10

I had to include this vegetarian version. I was looking through the cookbook and found my mother's notes on many recipes. Sigh. This recipe is from Bicycle Jim's restaurant in Ann Arbor!!! Do any of you remember this iconic place?

- ¼ cup butter or 1/3 cup oil
- 2½cups chopped onions
- 3 green peppers, chopped
- ½ bunch of celery, chopped
- 3 cloves of garlic, minced
- 2- 16oz. cans of kidney beans, drained
- 1 lb or 12oz. can tomatoes, coarsely chopped
- 1 TBS each of salt and basil and add chili powder and/or cayenne pepper to taste

Cook all the fresh vegetables in large sauce - pan in the oil or butter until soft. Add the drained kidney beans, tomatoes and seasonings. Add enough water to reach consistency desired. Simmer until the ingredients are soft and flavors are well blended. Add more chili powder if you like.

Okay, okay, okay. Chanukah needs at least one or two latke recipes. Faye Levy writes terrific Jewish cookbooks and in the one titled *1,000 Jewish Recipes* she thoroughly covers latkes. She quotes her mother, an "expert latke maker," saying you can make latkes out of any food as long as you add egg or egg whites to moisten it plus flour, bread crumbs or matzo meal to hold it together and salt and pepper for flavor. She also claims that latkes were the original "hamburger". Here are two interesting versions.

Visualize new Jewish food

by Lonnie Sussman

There are a number of new cookbooks on the market that highlight Israeli cooking. I already have a number of older books on Israeli food, so it is interesting to see what is new in this field. Joan Nathan's book, *The Foods of Israel Today* was printed in 2001. The *Book of New Israeli Food* by Janna Gur was published in 2007. Earlier books include *What's Cooking in Israel?* by Margalit Banai and *A Taste of Tradition* by Ruth Sarkis, which were both printed in 1972.

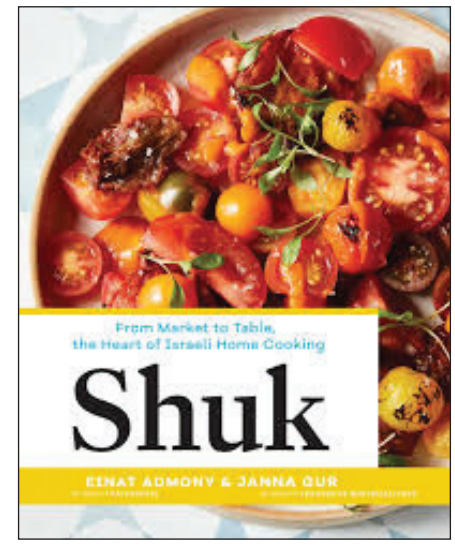
And then along came Yotam Ottolenghi, an Israeli who moved to London and has restaurants, columns in newspapers, and a number of best-selling cookbooks, including *Jerusalem*, highlighting, among other types of food, the food of Israel.

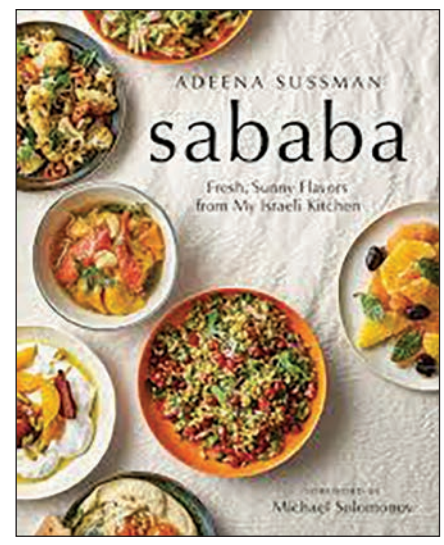
This past year saw another group of new cookbooks celebrating the many ethnic food traditions in Israel and around the world today. Einat Admony and Janna Gur have collaborated on the book *Shuk: From Market to Table, the Heart of Israeli Home Cooking*. Admony owns two New York restaurants and wrote a first cookbook a few years ago, *Balaboosta*, that reflected her Israeli background and the foods of her childhood. Janna Gur has also written a number of cookbooks (see my reference above).

Another recent cookbook is *Israeli Soul* by Michael Solomonov, he of the James Beard Award winning cookbook, *Zahav*. He is yet another of the chefs who have emigrated from Israel to other countries but who take their memories and traditions, adapt them to their new homes, and blend old with new to create vibrant cuisines, businesses and books.

There is also Adeena Sussman, who is no relation as far as I know. She wrote food articles for *Hadassah Magazine* and other publications and cookbooks. *Sababa*, her newest, has made a huge splash.

All of these books are visually gorgeous, and the photographers need to get acknowledged. Quentin Bacon has the credit for *Shuk*. Michael Persico has the credits for *Israel Soul*, and Dan Perez and Eyal Yassky share credits for *Sababa*. All of these books have fascinating stories of the history of the food, of the food vendors selling in Machaneh Yehuda in Jerusalem, Shuk HaCarmel in Haifa, and other markets elsewhere in Israel. All of the books have the recipes and directions written very clearly and usually include variations on the basic dish. Above all, these books reflect current trends in Israel and the traditions from all over the world that were brought to Israel by immigrants over the centuries.





Sabich, the Israeli street food that is part of the triumvirate of pita sandwiches that includes schwarma and falafel, is featured in all three books. It is easy to make, and you can feel free to change or add other vegetables instead of eggplant. It is less a recipe than a concept. Take a pita, shmear it with hummus, add grilled or fried eggplant slices (or charred cauliflower), slices of hard-boiled eggs, pickles, vegetables, amba and top with tachina. In *Shuk*, the origin story is told that an Iraqi Jew named Sabich Halabi invented the sandwich as he fed bus drivers in Ramat Gan.

The key ingredient is amba, a spicy sauce that may be related to mango chutney. It arrived in Israel in the 1950's with Iraqi immigrants and is as popular as Yemenite zhug and North African harissa. Amba may be found in Middle Eastern or Indian stores or you can make your own using Adeena Sussman's recipe from *Sababa*.

- 1 large or 2 medium unripe, green skinned mangoes (about 1-1-1/4 pounds)
- 1 finely diced medium onion
- 1½TBS chopped jalapeno
- 2 TBS kosher salt plus more to taste
- 3 medium garlic cloves, chopped
- 1 TBS ground turmeric
- 1½ tsp yellow mustard seeds
- 1 tsp ground fenugreek
- ½ tsp ground cumin
- ½ tsp sweet paprika
- 3 TBS freshly squeezed lemon juice
- 1 tsp fish sauce

Peel the mango and grate on large holes of a box grater straight into a medium saucepan. Add 2 cups water, the onion, jalapeno, salt, garlic, turmeric, mustard seeds, fenugreek, cumin and paprika. Bring to a boil, then reduce the heat to medium and cook, stirring occasionally until the mango and onion have softened. The liquid will reduce slightly. Add a bit of water if it looks like it's so thin it might burn. This will take 20-25 minutes. Cool slightly and stir in the lemon juice and fish sauce. Transfer to blender or food processor and puree until the mixture is smooth and glossy, about 20 seconds. Store in airtight container and place in refrigerator for up to 1 month. ■

Chef Michael Solomonov is helping to build a culinary school in Israel

Josefin Dolsten

NEW YORK (JTA) — Michael Solomonov, the award-winning Philadelphia restauranteur, has joined the advisory council of an Israeli culinary school set to open in 2021.

Michael Solomonov

Solomonov announced he was becoming the inaugural member of the school's advisory council at a press conference in New York last week alongside Lior Lev Sercarz, an Israeli chef involved in the project.

Both chefs are working with the Jewish National Fund to create the Galilee Culinary Institute at Kibbutz Gonen near Kiryat Shmona in northern Israel. Solomonov is also working with JNF to build a food and technology innovation center in the city. The institute and center will cost $29 million to build.

The institute will offer a four-year accredited program, and the first class is expected to start in the fall of 2021.

"I always felt bad that young men and women in Israel or the region don't necessarily have where to go to learn about cooking and the culinary studies. There are a few private schools now, which is great, but not at the scale that I would want it to be," Sercarz told the Jewish Telegraphic Agency in 2017.

Both chefs are born in Israel but based in the United States. Solomonov has opened a number of restaurants, and his Philadelphia eatery Zahav was named the best in the country in May by the James Beard Foundation. Sercarz owns La Boite, an upscale spice shop in Manhattan.

"We are seeing a renaissance in Israeli food as American diners embrace the cultural melting pot of cuisines from my home country," Solomonov said in a statement. "GCI by JNF will be a new type of culinary school, where budding chefs will work with the unique mix of cultures and cuisines that can only be found in the north of Israel." ■

HEBREW DAY SCHOOL
OF ANN ARBOR
Preschool Events
for children and their families
A Taste of HDS: Gan (Kindergarten)
Sunday, 1/26/20 at 10am
with the HDS kindergarten teaching team
A Taste of HDS: STEM for Preschoolers
Sunday, 2/23/20 at 10am
with HDS teacher Carol Gannon
A Taste of HDS: Horton Hears Hebrew
Sunday, 3/15/20 at 10am
with HDS teachers
Janice Lieberman and Milka Eliav
A Taste of HDS: Move to the Music
Sunday, 4/19/20 at 10am
with HDS teacher Ben Kessler
All events are free of charge.
Questions? Interested in a personal tour?
Contact Ali Reingold, admissions@hdsaa.org
NOW ACCEPTING APPLICATIONS FOR 2020-2021
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JFS DIVERSITY DAY!

JEWISH FAMILY SERVICES of WASHTENAW COUNTY

MONDAY JANUARY 20 2020

9:30–11:30 a.m.

Jewish Community Center of Greater Ann Arbor
2935 Birch Hollow Dr
Ann Arbor, MI 48108

This event is **FREE** and open to the public.

Donations will be gratefully appreciated.

Explore the many ways in which we are both different and the same

This event provides ***families with elementary-aged kids the opportunity to celebrate Dr. Martin Luther King Jr.*** *Day, with hands-on activities focusing on diversity, equity and inclusion. A multicultural performance will round out the morning.*

Community Partners:

Acton Academy
Alpha House
Bend the Arc
Beth Israel Congregation
Big Brothers Big Sisters of Washtenaw County
Call for Humanity
Catholic Social Services of Washtenaw County
Community Action Network
Friends in Deed
Fostering Futures
Greenhills School
Interfaith Council for Peace and Justice
JFS ESL Program
JFS Refugee Resettlement Services
Mentor2Youth
Michigan Ability Partners
Movement Advancement Project
Muslim Social Services of Washtenaw County
NAACP - University of Michigan Chapter
National Alliance on Mental Health
Samaritas
SOS Community Services: Parents as Teachers Program

Register
JFSANNARBOR.ORG/DIVERSITYDAY

Co-Sponsors: Jewish Federation of Greater Ann Arbor · Hebrew Day School of Ann Arbor · Jewish Community Center of Greater Ann Arbor

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Member FDIC

December 2019

Sunday 1

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m. - noon.

Cooking Workshop: Jewish Baked Goods: BIC. Explore and create Jewish Baked Goods from East European Jews, Mizrahi Jews, and New York Jews. This workshop, led by Amanda Fisher, includes instruction and baking the sweet treats, which you will take home with you! Limited to 12 participants. $20 per person. Sign up online at www.bethisrael-aa.org. 4 – 5:30 p.m.

Monday 2

Talmud Study with Rabbi Dobrusin: BIC. Rabbi Dobrusin leads a Hebrew text class, studying selections from the Talmud tractate of Brachot. The text will be studied in Hebrew with English translations available. 3:30 – 4:45 p.m.

Caring for You Caring for Me: JFS. At United Way of Ann Arbor, 2305 Platt Road.4-6p.m.

Tuesday 3

Spirituality Book Club: TBE. Led by TBE Cantor Emeritus Annie Rose. Harold Kushner:Nine Essential Things I've Learned About Life (2016) Plus selected prayers by Alden Solovy. 7:30-9:00 p.m.

The Navel of the Dream: Freud and/in Yiddish: Frankel Center. Naomi Seidman, University of Toronto. Room 2022 202 S. Thayer. 4 to 5:30 p.m.

Taste and Tell: Abrahamic Culinary Worlds: Judaic Studies. East Conference Room Rackham Graduate School. Experience an annotated dinner by professional chef Holden Wilson, author of the cooking and history blog "AnthroChef" and curator of the podcast "History of Food." This event features an illustrative tasting menu featuring specific recipes from premodern Abrahamic communities with a presentation on their historical intersections and significance across Jewish, Christian and Islamic culinary traditions. RSVP requested to Clara Nunez-Regueiro at cpnureg@umich.edu. 7-9 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

Wednesday 4

Worrier to Warrior JLI course: Chabad. Mined from the teachings of Torah and contemporary psychology, this six-week course takes a fresh approach to the battle against bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings. 9 a.m. and 7:30 p.m.

Yidish tish ייִדיש טיש (Yiddish Conversation & Reading Group): JCC, Conference Room. Combines the long-time JCC Yiddish reading group and the former UM conversational one, about 45 minutes each of conversation and reading. Free and open to all who are interested in Yiddish language, literature, and culture; level of proficiency and age of no consequence. A variety of topics are discussed with an effort to improve participants' Yiddish speaking and reading skills, especially vocabulary. All are welcome to join in at any time, or to just listen. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 5

Spirituality Book Club: TBE. Led by TBE Cantor Emeritus Annie Rose. Harold Kushner:Nine Essential Things I've Learned About Life (2016) Plus selected prayers by Alden Solovy. Noon.

Translating from Yiddish: New Approaches in Theory and Practice. Frankel Center. Fellows: Anita Noirch, Yaakov Herskovitz, Julian Levinson. Room 2022 202 S. Thayer. 1-2:30 p.m.

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.

Jazz @ the J: JCC. Jazz singer Nicole New and pianist Cliff Monear. $12 or $10 for J members. To register go to www.JccAnnArbor.org. For more information contact Noemi Herzig at noemiherzig@jccannarbor.org or call 734.971.0990. 7 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 6

First Friday Shabbat: JCS. The JCS First Friday Shabbat includes secular Jewish readings, singing, candle lighting, challah and wine rituals, and a Yahrtzeit observance to remember loved ones. Children are welcome. 6:30-9 p.m. at the Jewish Community Center, 2935 Birch Hollow Dr. (off Stone School Rd., south of Packard). $10 (family $25). Registration required: jewishculturalsociety.org. For more information: 734-975-9872 or info@jewishculturalsociety.org. 6:30-9:00 p.m.

Families with Young Children (FYC) Tot Shabbat Service: TBE. All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston. Join us for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. 5:45 p.m. 0-5yrs, 6:15 dinner, 6:45 Shira Service.

.**Friday evening services**: *See listing at end of calendar.*

Saturday 7

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

WTBE Chanukah Bazaar: TBE. Check out our shop! All Chanukah Menorahs are 15% off the entire month of November. Contact Trina Fuller, tfuller817@gmail.com, with questions. 9 a.m. – 2 p.m.

Barry Joseph—"Seltzertopia: The Extraordinary Story of an Ordinary Drink" with Barry Joseph: EMU Center for Jewish Studies. 7:30 to 9p.m.

Euchre Night: TBE Adult Lounge. Grab a partner or come alone! Contact Dave Ostreicher, djostrei@umich.edu, with questions.All levels welcome. 8 p.m.

Shabbat services: See listing at end of calendar.

Sunday 8

Shabbat Musaf Class: BIC. Participants will delve into the purpose and history of the Musaf service, which is the additional service that is said after the Torah reading on Shabbat and holidays. They will also learn about the individual tefillot (prayers) and how to more fully participate in this Saturday morning service. Taught by Ron Sussman. Free for BIC members, $72 for non-members. Sign up with Mira Sussman at school@bethisrael-aa.org. 10 a.m.

Torah Reading Class: BIC. This class is for people who can read Hebrew and are interested in learning how to chant/sing from the Torah. Participants will be introduced to trope (the musical notation), with opportunities to practice chanting the Torah. Free for BIC members, $72 for non-members. 11 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m. to noon.

WTBE Chanukah Bazaar: TBE. Check out our shop! All Chanukah Menorahs are 15% off the entire month of November. Contact Trina Fuller, tfuller817@gmail.com, with questions. 3 – 7:30 p.m.

Photography exhibit. JCC Amster Gallery, Intriguing people onour planet, photos by Nancy Margolis. 4:00 PM - 6:00 PM

Monday 9

WTBE Historical Novel Reading Group: TBE. This month's read is Anne Fortier's *Juliet.*. 12:30–2:30 p.m.

Talmud Study with Rabbi Dobrusin: BIC. Rabbi Dobrusin leads a Hebrew text class, studying selections from the Talmud tractate of Brachot. The text will be studied in Hebrew with English translations available. 3:30 – 4:45 p.m.

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 10

One Candle for Tzedakah: JCC. presented in partnership with PJ Library, PJ Our Way, and Jewish Federation of Greater Ann Arbor's Chai Mitzvah program. A Chanukah themed dinner will be provided by the Ann Arbor JCC's in-house chef, Carly Balmer. $12 per person or $30 per household.5:45 – 7:30 p.m.

Becoming Jewish Informational meeting: JCC. Marty Shichtman, Jeff Bernstein and Robin Weber Pollak will answer questions about the trip. 7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

Wednesday 11

Worrier to Warrior JLI course: Chabad. Mined from the teachings of Torah and contemporary psychology, this six-week course takes a fresh approach to the battle against bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings. 9 a.m. and 7:30 p.m.

Yidish tish ייִדיש טיש (Yiddish Conversation & Reading Group): JCC, Conference Room. All are welcome to join in at any time, or to just listen. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 12

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 13

Families with Young Children (FYC) Tot Shabbat Service: TBE. All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston. Join us for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. 5:45 p.m. 0-5yrs, 6:15 dinner, 6:45 Shira Service.

Friday evening services: See listing at the end of the calendar.

Saturday 14

Shabbat Limmud: BIC. Held before Shabbat morning services by Rabbi Robert Dobrusin, this session will offer a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. 9 a.m.

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box." 11:15 a.m.

Parent's Night Out. BIC. Catch a movie, explore a restaurant, or take a much-needed nap! Drop your kids off at BIC and enjoy an evening out -- or in. Dinner, snacks and entertainment provided for kids ages 5-15. $10 for one child, $8 each additional. Contact Amanda at engage@bethisrael-aa.org for more info or to sign up. 6 – 9 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 15

Foundations of Jewish Family Living: AAOM and PJ Library. Monthly at the JCC. 10 a.m.

Shabbat Musaf Class: BIC. Participants will delve into the purpose and history of the Musaf service, and will learn about the individual tefillot (prayers) and how to more fully participate in this Saturday morning service. Taught by Ron Sussman. Free for BIC members, $72 for non-members. 10a.m.

Chanukah Celebration: JCS. All are invited to join the Sunday School Chanukah activities at the JCC, including latkes, dreidels, and a Chanukah bazaar. Please register by emailing info@jewishculturalsociety.com.

Torah Reading Class: BIC. This class is for people who can read Hebrew and are interested in learning how to chant/sing from the Torah. Participants will be introduced to trope (the musical notation), with opportunities to practice chanting the Torah. Free for BIC members, $72 for non-members. 11 a.m.

Intro to Judaism: BIC. Though directed at people who are considering conversion, this serious examination of the main dimensions of Judaism --from mysticism to Talmud to Jewish Holidays and rituals – is open to anyone who wants to deepen their Jewish literacy. This course is open to members and non-members. 2 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m. to noon.

Calendar

Monday 16

Talmud Study with Rabbi Dobrusin: BIC. Rabbi Dobrusin leads a Hebrew text class, studying selections from the Talmud tractate of Brachot. The text will be studied in Hebrew with English translations available. 3:30 – 4:45 p.m.

Tuesday 17

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

Wednesday 18

Worrier to Warrior JLI course: Chabad. Mined from the teachings of Torah and contemporary psychology, this six-week course takes a fresh approach to the battle against bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings. 9 a.m. and 7:30 p.m.

Yidish tish יידיש טיש (Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 19

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

All-School Music Festival at Beth Israel Congregation: HDS. 6:30p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 20

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Tot Shabbat: TBE. Tot Shabbat (0-5yrs) from 5:45–6:15 p.m. Tot Shabbat Tastes Ann Arbor from 6:15–6:45 p.m.

Friday evening services: See listing at end of calendar.

Saturday 21

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50 – 9:50 a.m.

Illuminate: An Experiential Festival of Lights: BIC. New event and fundraiser at Beth Israel Congregation for people of all ages. Join us for multi-sensory experiences, enlightening performances, glow-in-the-dark games, a pop-up planetarium and more! Treat yourself to mouth-watering holiday-inspired food and drink. For more information and to become a sponsor, please contact Director of Engagement and Programs, Amanda Glucklich, at engage@bethisrael-aa.org. 6 - 10 p.m.

Sunday 21

Sunday 22 , Evening is 1st candle for Chanukah Chef Katan: BIC. Chef Katan is a program for children aged 3-4 and their caretaker. You and your "Little Chef" will make a traditional Jewish-inspired, mouth-watering vegetarian dish from scratch! As this is a pilot program, we will be limited to six children in this program. For more information and to register your child/ren, please contact Director of Engagement and Programs, Amanda Glucklich at engage@bethisrael-aa.org. 10 a.m.

TBE Families Monthly Meet-Up: Offsite. 10a.m.-Noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.

Monday 23

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–8:30p.m

Tuesday 24

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 25

Worrier to Warrior JLI course: Chabad. Mined from the teachings of Torah and contemporary psychology, this six-week course takes a fresh approach to the battle against bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings. 9 a.m. and 7:30 p.m.

Yidish tish יידיש טיש Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 26

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 27

Brotherhood Latke Dinner & Tot Shabbat Dinner: TBE Social Hall. Join TBE's Brotherhood for their annual Latke Dinner. Menu and registration details coming soon. Contact Brotherhood President, Bill Parkus at parkus@comcast.net, with questions. 6 p.m.

Chanukah Shabbat Service: TBE.. Sanctuary 6:30–8 p.m.

Lighting the Chanukah Menorah at Liberty Plaza: Chabad. 7 p.m.

Friday evening services: See listing at end of calendar.

Saturday 28

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50 – 9:50 a.m.

Sunday 29

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box." 11:15 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m. –noon.

Monday 30

Tuesday 31

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

January 2020

Wednesday 1

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Yidish tish יידיש טיש Yiddish Conversation & Reading Group): JCC, Conference Room. Combines the long-time JCC Yiddish reading group and the former UM conversational one, about 45 minutes each of conversation and reading. Free and open to all who are interested in Yiddish language, literature, and culture; level of proficiency and age of no consequence. A variety of topics are discussed with an effort to improve participants' Yiddish speaking and reading skills, especially vocabulary. All are welcome to join in at any time, or to just listen. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

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Friday 3

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Tot Shabbat: TBE. Tot Shabbat (0-5yrs) from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m.

Friday evening services: See listing at end of calendar.

Saturday 4

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Euchre Night: TBE Adult Lounge. Grab a partner or come alone! All levels welcome. 8 p.m.

Shabbat services: See listing at end of calendar.

Sunday 5

Shabbat Musaf Class: BIC. Participants will delve into the purpose and history of the Musaf service, and will learn about the individual tefillot (prayers) and how to more fully participate in this Saturday morning service. Taught by Ron Sussman. Free for BIC members, $72 for non-members. 10a.m.

Torah Reading Class: BIC. This class is for people who can read Hebrew and are interested in learning how to chant/sing from the Torah. Participants will be introduced to trope (the musical notation), with opportunities to practice chanting the Torah. Free for BIC members, $72 for non-members. 11 a.m.

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Monday 6

Tuesday 7

Back Door Food Pantry Volunteer Appreciation: TBE. 7-8:30 p.m.

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Shabbat services: *See listing at the end of the calendar.*

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TBE Families Monthly Meet-Up: Offsite. 10a.m.-Noon.

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Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m. noon.

Monday 13

WTBE Historical Novel Reading Group: TBE. This month's read is *Henna House by Naomi Eve*. 12:30–2:30 p.m.

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 14

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.

Wednesday 15

Worrier to Warrior JLI course: Chabad. Mined from the teachings of Torah and contemporary psychology, this six-week course takes a fresh approach to the battle against bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings. 9 a.m. and 7:30 p.m.

Yidish tish יידיש טיש (Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Michael Twitty: EMU Jewish Studies. EMU Student Center BallroomAfrican-American, Jewish, gay, culinary historian Michael Twitty, author of the 2018 James Beard Foundation Book of the Year, The Cooking Gene: A Journey Through African American Culinary History in the Old South, insists: "America is the only place on earth where I'm possible, and that is the dirty little secret behind these hate groups. They are here to take away the possibilities that America the Ideal represents." Mr. Twitty will talk about his work, sign his book, and, provide a culinary demonstration.7 p.m.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 16

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 17

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Tot Shabbat: TBE. Tot Shabbat (0-5yrs) from 5:45–6:15 p.m. Tot Shabbat Tastes Ann Arbor 6:15–6:45 p.m.

Friday evening services: See listing at end of calendar.

Saturday 18

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50 – 9:50 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 19

Foundations of Jewish Family Living: AAOM and PJ Library. Monthly at the JCC. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.

Monday 20

Diversity Day to Celebrate Dr. MLK, Jr. Day: JCC. Jewish Family Service of Washtenaw County will be hosting Diversity Day. 10 a.m. to 2 p.m.

Tuesday 21

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 22

Worrier to Warrior JLI course: Chabad. Mined from the teachings of Torah and contemporary psychology, this six-week course takes a fresh approach to the battle against bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings. 9 a.m. and 7:30 p.m.

Yidish tish יידיש טיש (Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Dana Nessel, Attorney General of Michigan: JCC. Presented by The Cardozo Society and Jewish Community Relations Committee.To register, please visit www.jewishannarbor.org/nessel20. 6 p.m.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 23

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 24

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Friday evening services: See listing at end of calendar.

Saturday 25

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50 – 9:50 a.m.

Sweatshirt Shabbat and Cholent Kiddush: BIC. Join Beth Israel for one of our favorite wintertime Shabbats that leaves everyone warmed, inside and out! Come dressed in your favorite sweatshirt for a warm, comfy, and friendly Shabbat morning service followed by a Kiddush lunch with a variety of cholent dishes, plus as other choices as well. 9:30 a.m.

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat "Mystery Box." 11:15 a.m.

Parent's Night Out. BIC. Catch a movie, explore a restaurant, or take a much-needed nap! Drop your kids off at BIC and enjoy an evening out -- or in. Dinner, snacks and entertainment provided for kids ages 5-15. $10 for one child, $8 each additional. Contact Amanda at engage@bethisrael-aa.org for more info or to sign up. 6 – 9 p.m.

Sunday 26

Taste of Gan: HDS. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.

Cooking Workshop: Appetizers and Finger Food: BIC. Astound your friends at your next soiree!! Amanda Fisher will share her secret recipes of her favorite tried and tested appetizers and heavy finger foods. The workshop includes instruction and recipes. We will make the recipes together, which you will then get to take home with you! Limited to 12 participants. $30 per person. Sign up online at www.bethisrael-aa.org. 4 p.m.

Monday 27

Women's Torah Study: TBE. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–8:30p.m

Tuesday 28

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 29

Worrier to Warrior JLI course: Chabad. Mined from the teachings of Torah and contemporary psychology, this six-week course takes a fresh approach to the battle against bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings. 9 a.m. and 7:30 p.m.

Yidish tish יידיש טיש (Yiddish Conversation & Reading Group): JCC, Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. -- 12 noon.

Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.

Thursday 30

Jewish Meditation with Linda Greene: TBE. 1-2 p.m.,

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 31

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Tot Shabbat: TBE. Tot Shabbat (0-5yrs) from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m.

Friday evening services: See listing at end of calendar.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel at candle lighting. Contact rabbi@annarborminyan.org to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call (734) 665-4744.

Shabbat Service: AARC. Every fourth Friday at the JCC. Tot Shabbat from 5:45–6:15 p.m. Pizza for the little ones at 6:15 p.m. Service at 6:30 p.m., followed by vegetarian potluck at 8 p.m. Childcare during service. All are welcome to attend. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call (734) 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service at UM Hillel, 9:30 a.m. Home Hospitality for Shabbat and Holiday Meals: Contact: welcome@annarborminyan.org.

Shabbat Services: BIC. 9:30 a.m. For other service times, visit www.bethisrael-aa.org.

Shabbat Services: AARC. Second Saturday of each month at the JCC. 10 a.m. Ta-Shma/Come and Learn. Service begins at 10:30 a.m. Traditional liturgy with music, chanting and contemporary readings and discussion. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon Mincha services 45 minutes before sundown. Call (734) 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call (734) 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Morning Minyan with Rabbi Josh Whinston and Cantor Regina Lambert-Hayut at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at (734) 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call (734) 995-3276 in advance.

A little light can dispel much darkness

Rabbi Aaron Goldstein, special to the WJN

In the Talmud book of Shabbat on page 22a, they speak about the ideal placement of the menorah. (Parenthetically, in peaceful areas of Israel even today the placement is the same as in Talmudic times.) What is the ideal placement for the menorah? It is to be placed by the doorstep to the house on the opposite side of the mezuzah placement. Chanukah menorah on the left side and the mezuzah on the right side.

Rabbi Aharon Goldstein

On the one hand, there is a certain commonality between the affixing of a mezuzah and the placement of a Chanukah menorah. They both are placed in specific positions relative to the main doorway of the home. However, there is a major difference, with two aspects, between them. The mezuzah is placed on the right side of the door while the candles of the menorah are placed on the left side of the doorway. The mezuzah is the beginning of the house as perceived from the perspective of being outside looking into the house.

The candles of the menorah of Chanukah have the opposite purpose. Though they are in a similar placement to the mezuzah, that is, being at the doorway of the house, their purpose is to be perceived from the home's border outward in order to illuminate the public domain. Consequently, they are purposefully placed on the left side of the doorway in opposition to the mezuzah which is deliberately on the right side.

The left side symbolizes negativity and the idea behind Chanukah is that it is supposed to shed light on the darkness of negativity in the world. Why? Because when we speak of the public domain we use the word "public" which is a plural–plural being the opposite of unity–and Godliness emphasizes unity. The Chanukah candles are supposed to be outside, in the public domain, illuminating the negativity in the public domain–hence its placement on the left side.

On the contrary, when we look at the mitzvah of mezuzah we are told by Chassidic commentators on the Siddur, that the mitzvah of mezuzah is equivalent to all of the mitzvahs of the Torah! If we look carefully we can see that there is something in common with the mitzvah of mezuzah and all the other mitzvahs of the Torah. In the performance of a mitzvah one is supposed to do everything with the right hand.

For example, when the priests of the Holy Temple in Jerusalem would bring sacrifices it was mandated that the procedure be done with his right hand. If he didn't use his right hand, the sacrifice was invalid and he had to re-do another sacrifice.

In general, when speaking of mitzvahs, we don't see the emphasis on illuminating, or eliminating, the negative. Most mitzvahs are done indoors and the ones that are done outdoors are simply being done there because they are allowed to be performed there–not to directly affect the outdoor environment. The main point is that most mitzvahs are done to affect positivity and are performed indoors.

However, when we look at the mitzvah of Chanukah there is a specific requirement that the candles must be placed on the left side of the doorpost facing the outside in order to affect the public domain. This is what is so special about the Chanukah candles–we illuminate and bring Godly light to the negative side of the world in order to rectify the negativity and transform it to holiness.

This is symbolic of making the world a better place for God which is what we are supposed to accomplish on Chanukah. When all the light adds up to a sufficient amount to eradicate negativity and evil from the world–and we have made the world into a fitting place for God to dwell– then Moshiach will come, may it be speedily in our days. Happy Chanukah! ■

Inspiration at the zoo

Rabbi Robert Dobrusin, special to the WJN

The commentator Nachmanides offered a beautiful interpretation of the phrase that we say prior to beginning the silent Amida. Adonai Sifatay Tiftach: "God, open my lips and my mouth shall speak your praise". He said that the word sifatay can be understood not only as "lips", which is the p'shat, the intended meaning, but it can also be related to the Hebrew word which is used for "the banks of a river." Nachmanides taught that we must widen our banks and break through barriers if we are to truly find new and meaningful ways to praise God.

Rabbi Robert Dobrusin

During the year since my retirement from the position of Rabbi at Beth Israel Congregation, I have been inspired by Ramban's commentary and have sought to learn more about subjects that interest me such as classical music and art history. I have also tried to pursue more seriously an area which has fascinated me since I was a teenager: the phenomena that are referred to as "paranormal experiences" and to more seriously consider how our minds can actually cross boundaries that we might have thought impossible. These subjects and other areas of more conventional science inquiry have always interested me and I find myself considering the relationship between all of these subjects and my spiritual yearnings.

But, through it all, one experience has meant the most to me and any of you who are Facebook friends of mine or who have asked me the simple question: "What are you doing these days?" and seen my face glow when I share the answer know full well which experience I'm referring to.

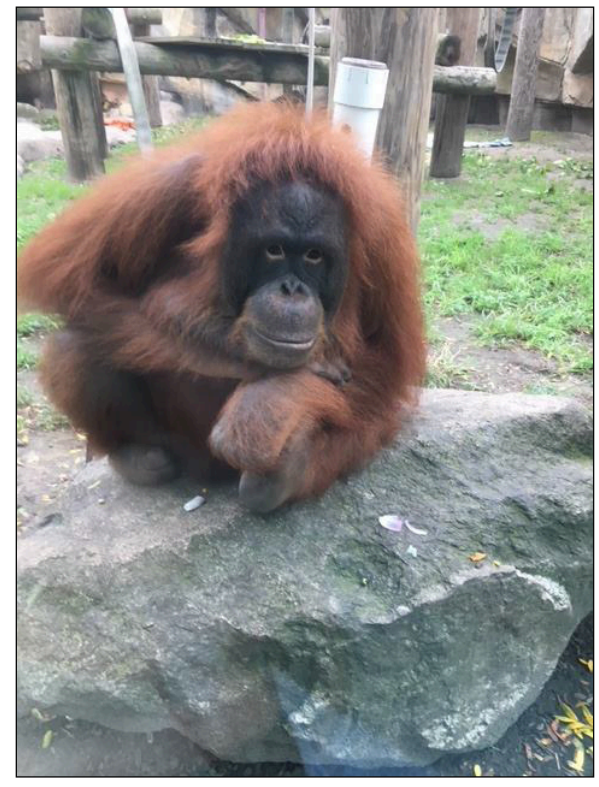
I have the greatest volunteer job I could ever imagine. I have become a "zoo educator" at the Toledo Zoo, greeting visitors and answering their questions. Who hasn't dreamed of working at a zoo? And one day when a young girl asked her mother a question about one of the animals and she said; "I don't know, why don't you ask the zookeeper?" and pointed to me, I almost cried.

I cannot cross the boundaries set up at the zoo to protect the visitors and the animals. I still stand on the outside. But, by visiting often and helping those who come to the zoo to understand the animals better and to help them enjoy their visit, I am able to celebrate a spiritual experience of a different kind one morning a week.

Watching these animals, in particular, the gorillas and the orangutans, has left me absolutely ecstatic at times. I love watching the two babies: Wakil, the 4-year-old orangutan and Mokonzi, the orangutan who recently celebrated his second birthday as they explore their limited world and interact with the others in their family grouping. But, while they're funny and delightful, there is something else going through my mind.

I think about the sense of wonder that they display and that I'm feeling watching them and realize that some of my sense of wonder has been dulled over the years by the routine of daily life. This experience has reignited in me that sense of childlike awe in God's creation. Abraham Joshua Heschel said we should live our entire life in awe and wonder. I like to think I have fulfilled that instruction to a degree. But, I know it hasn't been as prominent in my mind as it should have been and I'm glad to let these animals inspire me, to remind me, of the wonder of the world.

My favorite animal at the Toledo Zoo is Leela, a beautiful 15-year-old orangutan. What is most interesting about Leela is that she interacts with visitors. When someone comes to see her, she will often come over and sit down and knock on the glass. She sometimes offers a kiss or graphically displays the food she has partially eaten which I take to be a gesture of friendship.



Leela

Frequent visitors and volunteers know that Leela is fascinated with cell phones and loves to watch videos, staring intently at the pictures. But, what has astounded me is that when I look into her eyes, I feel like I'm crossing some kind of boundary between my world and hers.

I sit on the little bench against the glass where she often sits and I talk with her and I believe she listens and maybe even understands. This isn't unusual, as I feel that way about looking into our dog's eyes and, when they let me, our cats' eyes as well. But, I didn't expect it from an orangutan and it has touched me in ways I can't describe.

Each time I go to the zoo, I say a blessing which tradition tells us we should say when we see a creature of outstanding beauty: Baruch Atah Shekacha Lo B'olamo, "Blessed be God who has provided such beauty in the world".

This is a critical bracha because it reminds us of the importance of creation. This is crucial because as Jews, we should not relate to God only as the God who gives the Torah but also as the source who created the world, in whatever way we believe that creation took place. Recognizing the beauty and diversity of our world, whether on a mountaintop or at the zoo, is critical to our spiritual lives.

Usually when we think of crossing spiritual boundaries, we think of reaching further away from our physical bodies and reaching to more "heavenly" realms. Of course, I believe that is essential but I have also found that reaching out to build a relationship with these and other animals, our physical relatives, has touched me on a deeply spiritual level that I did not expect.

None of this is meant to imply in any way that I have given up working with human beings. I love to teach and study Torah and I have begun to work on a second book which I know Leela will not be able to read.

Still, there is something about those eyes that have helped me look more deeply into my soul and for that I am deeply grateful.

Rabbi Dobrusin serves as rabbi emeritus of Beth Israel Congregation. He posts essays and sermons regularly on his website: robdobrusin.com ■

Is it ever acceptable to lie?

Rav Jared Anstandig, special to the WJN

Among the narratives in the beginning of the Torah that detail the lives of our foremothers and forefathers, we read about Abraham's servant who is sent to find a bride for his master's son, Isaac. Though the Torah never reveals the identity of this anonymous servant, Jewish tradition maintains that his name was Eliezer.

Rabbi Jared Anstandig

The Torah describes the servant's trip in striking detail. While the Torah is not known for its verbosity, it surprisingly devotes over 50 verses to this episode (beginning in Genesis 24:10). It begins with a detailed description of the servant's trip and his internal process for selecting Rebecca, Isaac's future wife. Furthermore, it presents the servant's own description of his experiences to Rebecca's family, despite the fact that his recounting seems to merely repeat details that readers already know.

It is indeed surprising that the Torah expends so much energy on narrating the servant's trip and then recording the servant's retelling of his journey. However, what really raises the eyebrows of the commentators are the slight differences between the two accounts.

For instance, when the Torah describes the servant meeting Rebecca, it records the following:

"When the camels finished drinking, the servant took a gold ring weighing half a shekel, and two gold bracelets, each weighing ten shekels. The servant said: 'Please tell me whose daughter you are?'" (Genesis 24:22-23). First he gives her the jewelry and then he asks for her name.

In contrast, when the servant retells what happened, he says the following:

"I asked her, 'Whose daughter are you?' And she said, 'The daughter of Betuel, son of Nahor, whom Milcah bore to him.' Then I gave her the ring and the bracelets'" (Genesis 24:47).

This time, only after ascertaining her name does the servant give her the jewelry.

For some commentators, like the 12th century Provencian Rabbi David Kimchi, such differences are unimportant. He writes, "In truth, he told his story the way it happened to him. We cannot start coming up with explanations for the differences between the two accounts" (Comment to Genesis 24:29). After all, how many of us, when retelling a story, misremember certain details or get the precise order wrong? The important thing, Rabbi Kimchi writes, is "Despite the differences in the particular language used, the essence of the story remains unchanged." Ultimately, quibbling over such details in this story is unnecessary.

Don Isaac Abarbanel, a 15th century Portuguese rabbi takes a different approach. Unlike Kimchi, who chalks up discrepancies to accidental oversight, Abarbanel believes that the servant intentionally altered details. He theorizes that in an attempt to win over the woman and her family, the servant presents details in certain ways, even at the expense of lying. Abarbanel elaborates, "The servant altered the instructions of his master and hid certain details as needed to accomplish his mission, including changing the order of events" (comment to Genesis 24). According to Abarbanel, the servant knowingly changed details to suit what he believed was a worthwhile end goal.

To be sure, modulating the truth for good reason has long standing tradition in Jewish history and thought. The Talmud in Ketubot (17a) records the following debate between the Academies of Hillel and Shammai: "What does one recite while dancing before a bride at her wedding? The Academy of Shammai says: 'One praises the bride as she is, emphasizing her good qualities.' The Academy of Hillel says:' One praises her as being attractive.' Said the Academy of Shammai to the Academy of Hillel: 'Even in the case where the bride is unattractive, one should lie and call her attractive?!'" In resolving this dispute we follow the Academy of Hillel, as we do in nearly all cases. What we consider a "white lie" is permissible for the benefit of society.

This conclusion, of course, raises its own problems. What are the limits to this principle? Was it ethical for Abraham's servant to change details of his trip to suit his means? What are the values for which we feel comfortable fibbing? And in what circumstances are we certain that to avoid the truth is fundamentally problematic?

Unfortunately, short of turning to a Kantian categorical imperative, there is likely no one simple answer to these questions. Our goal in life, perhaps, is to grapple with these questions meaningfully as we strive to live ethical and moral lives. ■

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 248-408-3269

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

What is true? What is real?

Rabbi Ora Nitkin-Kaner, special to the WJN

Like so many Jewish holidays, Chanukah straddles the line between myth and history. Regardless of whether the story is completely 'true,' Chanukah exerts a powerful hold on us because of the story it tells us about ourselves: Jews as ancient warriors, fighting against a great enemy for the right to live as Jews.

How does the story of Chanukah compare to who we are now: Jews living in 21st century America?

Ed Pavlić's poem is a reminder to pay attention to what is true and what is real in the stories we tell ourselves about ourselves.

From "all along it was a fever: a what poem"

Ed Pavlić

The hard edge of historical light, it waits up for us
all night. Here's one brutal but apparently
necessary historical bargain: I said that the energy
between you and the person next
to you is truer than it is real. This is not a randomly
existing fact. It's a collectively and intelligently and menacingly
cultivated feature of our lives. Fugitive fact.
This puts you both—puts
us all—in peril, yes, but protects that energy between us.
If it were the other way, if that living thing between
us had become more—even as—real as it is
true we'd be more protected than we are
but that thing, that sacred being
-between would be endangered. The intelligence
of collective action knows, somehow, that that
kind of security is far more dangerous—the kind of danger
people become to themselves, then to each other,
the kind they become to each other, then to themselves—
than the peril in which we stand now. That's a hard
historical edge to stand near, real talk, that's the broken
back of a mother—black—skipped across a wit-quick crack in
the sidewalk.

About This Poem

"All Along It Was A Fever" is a long sequence of poems that begins Pavlić's book, *Let It Be Broke*.

Chabad House December/January Calendar

Tanya – Jewish Mysticism

Sunday 11:00-12:00 am

Delve into the basic text of Chassidism and discover the beauty and depth of Judaism.

Tea and Torah on Tuesday – For Women

Tuesday 8:00 pm

Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary.

Worrier to Warrior JLI course

Wednesday 9:00 a.m and 7:30 p.m

Mined from the teachings of Torah and contemporary psychology, this six-week course takes a fresh approach to the battle against bad feelings, providing realistic spiritual mechanisms for remaining upbeat no matter what life brings.

Talmud– Jewish Civil Law

Thursday 8:00- 9:00 pm

Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate.

Lighting the Chanukah Menorah at Liberty plaza

7 p.m. December 28. Other Chanukah events will TBA.

Home Hospitality & Meals for Shabbat and Jewish Holidays

Please call in advance 745-995-3276.

Friday night services at Shabbat candle lighting time
Saturday morning services at 9:45 am
Mincha services 45 minutes before sundown

Contact Rabbi Aharon or Esther Goldstein,734-9953276

All classes are postponed on Jewish holidays ■

Histories, stories and photos

by Joanne Leonard

I have a vivid memory of being perhaps 10 years old (around 1950) and listening with my father to a recording of the marvelous deep voice of Paul Robeson singing "The Peat Bog Soldiers." It had been an anthem of the International Brigades who went to Spain in the 1930s (Robeson among them) to fight against Franco and fascism. But to this day, the terms that defined the conflict in Spain at that time have confused me.

Now, after reading the marvelous history provided by Eyes of the World, a book aimed at young people in middle school years, I have it straight: "the rebels" in Spain were the fascists and the "loyalists" were those fighting to save the Spanish Republic. The International Brigades joined the loyalists.

Eyes of the World does a lot more than simply help one understand what happened and what was at stake (fascism vs. democratic republic) in1930s Spain. Though as a book with an exciting and engaging story clearly narrated and illustrated it can stand alone, it also provides places to jump off onto the internet and learn much more: a list of related topics worth pursuing even proceeds the book's table of contents. Thus the authors suggest readers may want to go online and learn background and history even before one dives into the book.

In a post-modern world, the word 'history" is plural – one learns there are "histories" and multi-facetted perspectives, not singular truths. The book's authors – a professor of Information (Library Science) and a professor of English – have set out to tell a story one can eagerly follow, but they let the reader know there are many paths to get through the years of history that are covered (the 1930s) and even to see ahead to where all this is headed (World War II.)

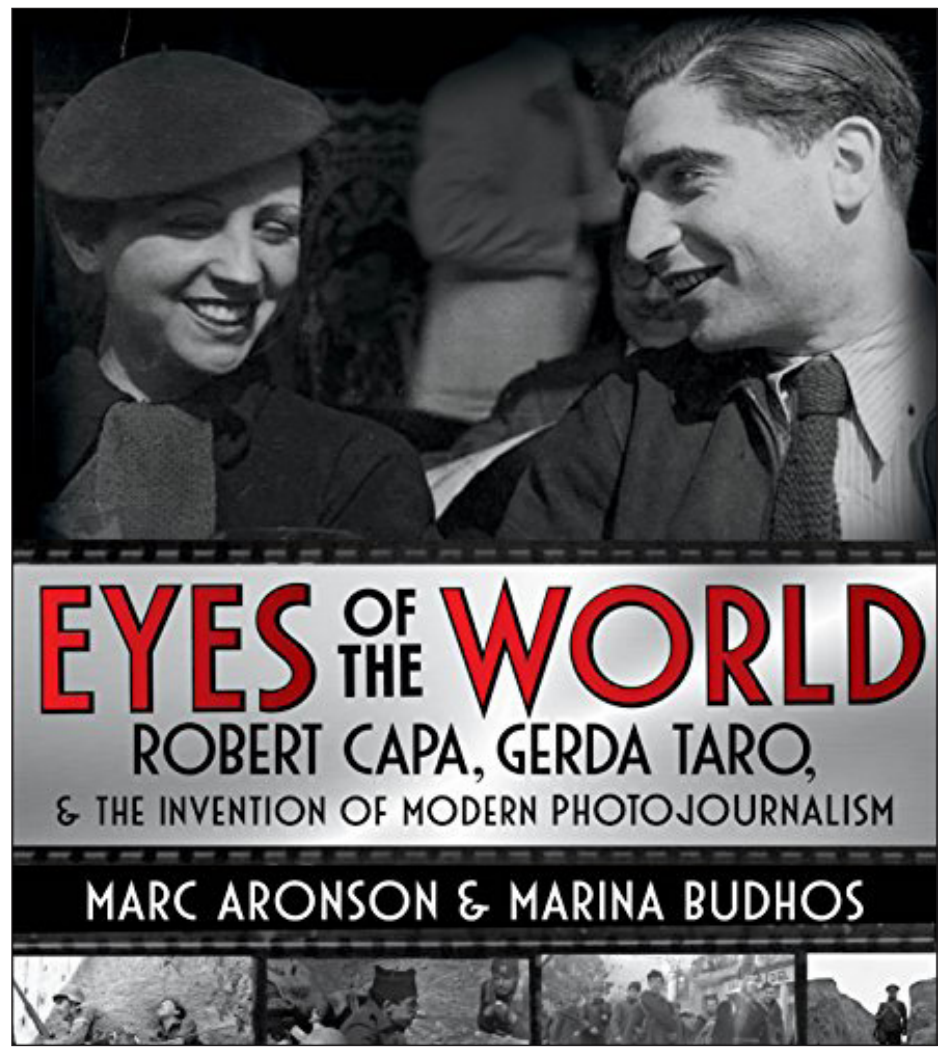
In its appendix, the book brings things to the present– suggesting readers consider parallels to our own time. Today in Syria, as then in Spain, nations are standing by the terrible slaughter, "not being willing to choose sides between unappealing allies."

And yet, this is not simply a history book but an engaging, illustrated story. It follows two young Jewish photographers who escape the growing anti-Semitism in their own countries (he from Hungary, she from Germany) by fleeing to Paris. From Paris, following a passion to document what is happening in war torn Spain, they begin to photograph the early days of this conflict.

The book gives a feeling for how cameras and photographic practices were changing in the very moments, months, and years described in the books pages, and how the lives of André Friedmann and Gerta Pohorylle are changed through the very wars they covered.

They even change their names, inventing new personas. They begin to stamp their photographs with "Robert Capa" and "Gerda Taro," as they transform themselves into war-photographers and commence sending photographs to be published in the European and American press. Often using the present tense to describe the action, the authors tell the stories behind the photographs illustrated in the book's pages.

It's a potentially romantic story – a man and a woman braving danger together to capture the terrible story of war with the hopes of bringing nations to support the brave fighters for Spain against Franco. The authors, however, resist suggesting they know what the couple thought and felt. Though the authors have evidence that Capa asked Taro to marry him, they complicate their descriptions of such moments by pausing to consider what Gerda Taro might have felt. Was she not in love? Or was she just not yet ready to take on a conventional role while establishing herself in her profession? I'm grateful on behalf of the young women readers that the authors have taken such care in portraying a female protagonist with complex modern dilemmas.



By including mention and illustration of Picasso's Guernica, and by mentioning authors like Langston Hughes, both contemporaries of Capa and Taro, they broaden their readers' understanding of realms beyond photography, where artists and authors were contributing as well.

They also invite the readers to notice the very pages themselves –innovations in page design were coming about while photographs were placed on magazine pages. These photographs appeared in complex collage-like pages or simply tilted instead of lined up in grids on the pages. *Eyes of the World* illustrates this with reproductions from the magazines where works by Capa and Taro appeared, such as *Ce Soir* and *VU*. I suggest that a more generous space and calm, un-tilted arrangement on the pages of book, instead of the helter-skelter of the ever-tilting images in the design by April Ward , might have allowed the images themselves to "star" a bit more in their own story.

Taro's grave at Père Lachaise Cemetery. Designed by Alberto Giacometti, it features the falcon Horus, and the epitaph "So nobody will forget your unconditional struggle for a better world" (in French and Catalan)

A great deal of work (with the help of the International Center of Photography, a museum in New York City that houses the work of Taro and Capa) has been done by the authors to provide the images of Taro and not just the ones by Capa which are already world famous and available. Taro's photographs were not always distinguished from Capa's when they were reproduced – sometimes hers were published with his name or both their names. The authors make clear the many ways her photographs differed from his. Sometimes it's easy - they were not always in the same town or battle – but the authors also note that she was a very small person, shooting often from a low angle. She had a very different type of camera (one where one looked down onto a glass, rather than out through the lens) – and these things contributed to the different look of her photographs.

The book even reproduces two photographs of the same subject at the identical moment and almost from the very same vantage, allowing the reader/viewer to compare the two. This comparison puts a lie to Capa's much touted edict "if your pictures aren't good enough, you are not close enough." He's clearly closer – her angle gives the better photograph!

The subtitle of the book credits the pair with "the invention of photo journalism." Certainly Capa and Taro, along with their colleagues Cartier-Bresson and Chim (David Seymour) who are included in the story – were pioneers in making use of new photographic possibilities. Their careers parallel the evolution of the modern photo-magazine – first in Europe and then the beginning of *LIFE* magazine, which also published their photographs. But in suggesting the couple themselves "invented" the genre, they make a claim that leaves out the complexities they are so careful to embrace in most of this project of telling history. Printing techniques, the small camera (Leica and its counterparts) and the photo editors such as Stefan Lorant all had crucial roles in "inventing" modern photo journalism.

Finally, this is a book that points to the terrible dangers as well as the prized results of the work of war photographers – Taro died tragically in a fall from a vehicle riding to battle – she was only 27 – Capa photographed 5 war arenas but stepped on a land mine and died in his coverage of battle years later. Franco won the war in Spain and reigned for 40 years. World War II follows the history presented in the book, so clearly there are no happy endings. Yet this is a terrific story and completely worthwhile book – for adults, not to mention the younger target audience.

Joanne Leonard is a photographer and Distinguished University Professor Emerita of University of Michigan School of Art and Design ■

Looking for Rose

By Clare Kinberg, first installment in a series.

For forty years, I tried to find my Aunt Rose, my father's sister. I hadn't known she existed until as a young teen, I felt her presence as barely a shadow in my family's life. My father's other siblings–Aunts Laura, Gert, Tillie and Uncle Leonard–were

the oaks in the little woods of my childhood. Our extended Ashkenazi Jewish family–my father's aunts and uncle, his siblings, their children and grandchildren, my four siblings and I–lived in connecting neighborhoods and saw each other at least monthly at our rotating Cousin's Club get togethers where we had dinner and the women played canasta while the men played poker and the kids dashed in and out of rooms. I grew up secure in the impression that the Kinbergs of St. Louis were a proud and loyal clan. I had no idea that one of the trees had been walled off into a separate garden.

When, at 12 or so, I overheard my father preparing to take a short trip to see his "sister Rose," I barely noted it as a curiosity. Dad is standing in the doorway to the kitchen of our split-level home in suburban St. Louis County. The light is behind him and his face is in shadow; even though I am looking at him, I don't see him. My mother is behind him and I think I hear her say Dad is going to Vandalia to see his sister Rose. This information is so unexpected and out of place that, like a jigsaw piece that obviously doesn't fit into the puzzle I am just beginning to assemble, I put the information aside. I don't think I return to even examine the possibility of another aunt for several years. I don't ask any questions. With a 12-year-old's blink, I file away the knowledge that there is a Rose in Vandalia.

I might not have thought of Rose again until my father died in 1975. I was 20. My father's obituary in the St. Louis Post Dispatch included the phrase, "Beloved brother of Rose…" There she was again, the aunt I had never met. Whoever submitted this obituary knew there was a Rose. A Rose we never saw, of whom we never spoke.

My father died at 64 of complications related to kidney failure; he was about the age I am as I write this. Not long before he died, doctors discovered he had only one kidney, a condition he'd had for his whole life.

It was the year my father died that I first learned my family's version of what happened to Rose. That same year, 1975, my father's brother Leonard also died, and there was Rose again, in the obituary. With both brothers' deaths just a few months apart, Leonard's widow must have felt the need to keep family secrets was relaxed. The liminal curtain that separates life and death having lifted for a brief period, she threw open a window. Their sister Rose, she told me, had run off with a Black man, abandoning her young son–my cousin Joe–and the rest of the family. She was rarely seen or heard from again. Joe was raised by another sister, my Aunt Gert. I knew my cousin Joe well, and his two sons, who are just a couple of years younger than me. I may even have known that Aunt Gert was not Joe's birth mother. But the rest of the story was news.

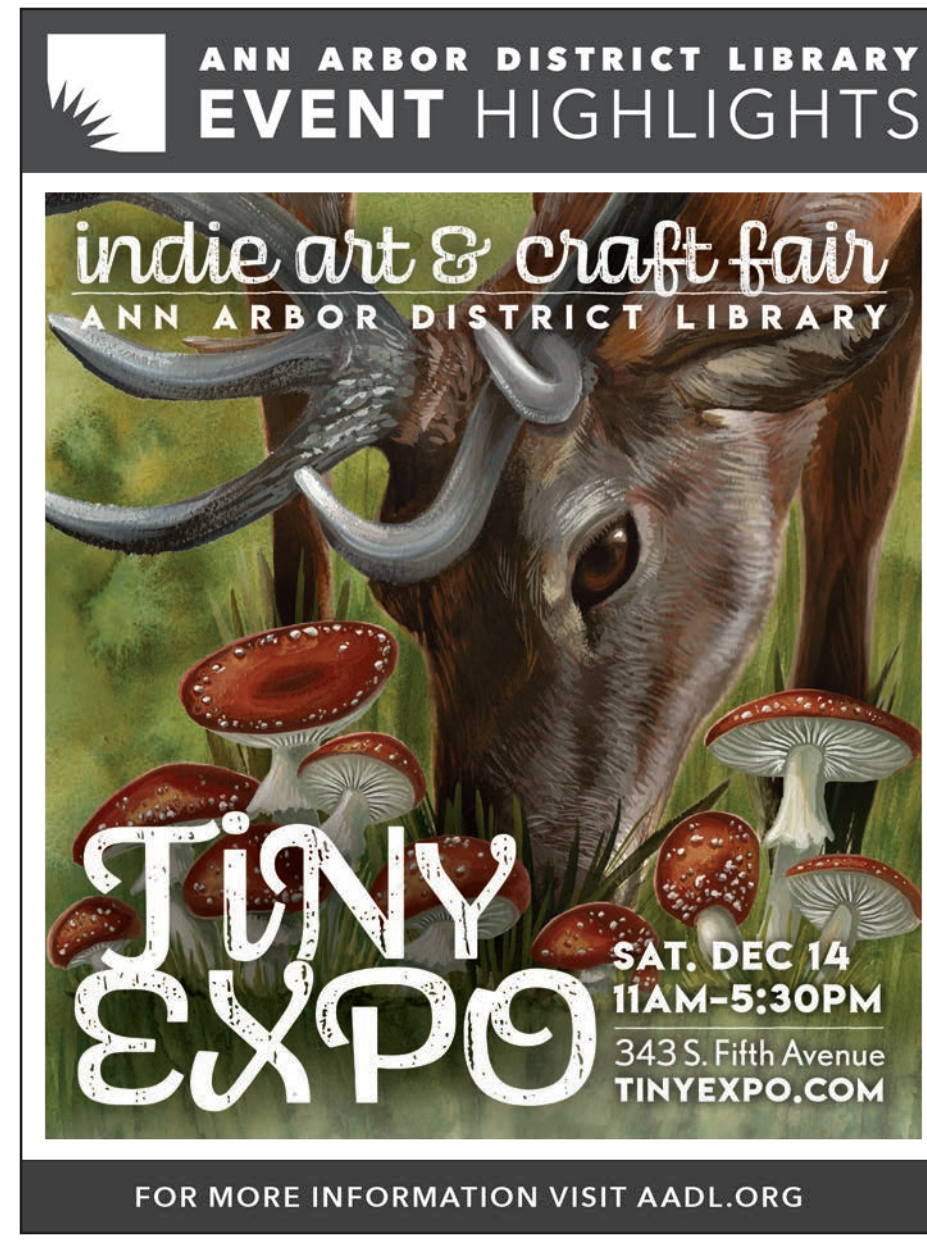
This time, the reality stuck; my father had a secret sister Rose. There was a Rose whose life led her away from the family. Until that moment, my St. Louis Kinberg family was for me a cocooned milkweed pod from which I alone had leaked. In an instant I saw that another Kinberg had burst out years before. It was thrilling to know that another Kinberg woman had lived an unconventional life, had challenged the status quo, had followed her heart, had defied racial segregation. It was an infusion of oxygen.

But "abandoning the family" is only one way to look at Rose's story. At the time my father died, I was consumed with the feeling that his anti-Black racism had turned him into a relic of what a human being should be. I was disappointed and angry at him specifically, but also aware that if I wanted my own life to be different I needed to commit myself to what we called then "unlearning" the racism that permeated every aspect of life in America.

I urgently wanted to hear Rose's side of this story and I resolved to find her. It took a very long time.

My Aunt Rose died on my 27th birthday, February 6, 1982. I know that now, because I found her death certificate on the internet in 2016. After unsuccessfully searching for her for forty years, in one moment the doorway to her life appeared on my screen. I don't remember what my search terms were, but once she was there in front of me, Rose Lillian Arnwine, I knew it was her. The big surprise? Rose had lived not in Vandalia, Illinois, where I'd been searching because it is so close to St. Louis, but in the tiny town of Vandalia, Michigan, not more than two hours from where I lived in Ypsilanti with my wife Patti and our two adopted African American daughters. Vandalia, a mostly Black farming town of 300 residents has a compelling history, founded by abolitionist Quakers, and several free Black families, some who had been manumitted prior to the Civil War. Over the past few years I have learned much more about Vandalia's history as a stop on the Underground Railroad and its role in events leading to the Civil War.

I have visited Vandalia several times now. I know where Rose is buried in an unmarked grave in a small church cemetery among some of the oldest residents of Vandalia. I've met the descendants of her friends and the people among whom she is buried. The first time I stood near Rose's burial plot, I resolved to write a book about her. This is its beginning. ■



Two communities, One family

Jessica Weil, special to the WJN

For the fifteen Ann Arbor teens who participated in the 2019 Nahalal/Ann Arbor Student Exchange, Moshav Nahalal is a very special community in Israel. It represents their second home. On October 15, Ann Arbor welcomed 10 teens from Nahalal for their return visit. When the Nahalal group left a week later, they too felt they had their own second home. They left with new memories, experiences, and friendships that will stay with them for the rest of their lives.

The teens had the opportunity help at Jewish Family Services' food pantry, enjoy presentations from fifth graders at Hebrew Day School, tour Temple Beth Emeth, celebrate Sukkot and Simchat Torah at Beth Israel Congregation, and share their experiences of Nahalal and Ann Arbor with participants in the Third Thursday at the JCC.

Although Jewish and academic life in America are a key part of this experience, there was plenty of time for local teens to show their friends what's great about being a teenager in Ann Arbor. Local teens accompanied the Israelis to AirTime Trampoline, the Ford River Rouge Factory, and ice skating. Excursions to local landmarks included a private tour of the Big House and painting the rock.

Beyond the site visits, conversations, and tours, the group bonded around Michigan football, group dinners, and their sleepover. Participants from both communities say they now have a home in Nahalal and Ann Arbor.

Jonah Seinfeld-Chopp, one of the participants in this year's Ann Arbor/Nahalal Student Exchange Program shared that this was the "Most incredible and rewarding experience I've ever been a part of! The memories will last a lifetime." As this year's program concluded, Ethan White shared that "It let me find my family in Israel and exceeded my expectations in every way I could've imagined."

Since 2010, this two-part exchange program has highlighted the uniqueness and richness of our two communities and enabled over 120 local teens to build lifelong friendships with their peers in Nahalal, Israel. Each visit provides participants the opportunity to experience life, as teens and Jews, in very different and enriching environments. The program is funded by the Jewish Federation of Greater Ann Arbor Partnership2Gether (P2G) allocation and the Nahalal governing board. It is an integral part of the Michigan-Central Galilee P2G program, which is a collaboration with the Jewish Federation of Metropolitan Detroit. . ■

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2019–20 SEASON

CELEBRATE CHANUKAH
with the
Jewish Cultural Society
Sunday, December 15
10:30 a.m. at the JCC

JCS is a secular humanistic community that welcomes all kinds of families and all individuals interested in Jewish culture, traditions and values. We would be pleased to have you to join us at our Chanukah celebration.

When: Sunday, December 15, 2019 at 10:30 a.m.
Where: Jewish Community Center (2935 Birch Hollow Dr., AA)
Please register:
jewishculturalsociety.org or 734-975-9872

Obituaries

Caryn Ann Simon, 43, of Ann Arbor, Michigan, died on November 10, 2019, after a long battle with ovarian cancer. She was the cherished mother of Hazel Anjali Demmon, beloved daughter of Stu and Ronnie Simon

and loving sister of Bari Simon. Caryn was a shining light to which those around her were drawn. She connected with the community around her as an herbalist, birth doula, organizer, creator, weaver, writer, dancer and true friend. Interment at Arborcrest Memorial Park Cemetery. Arrangements by The Ira Kaufman Chapel. Contributions may be directed to The Sun Shen Healing School, 2466 E Stadium Blvd, Ann Arbor MI 48104, or The Southeast Michigan Doula Project, PO Box 8371, Ann Arbor MI 48107.

Raymond Ward Bissell, 10/23/1936 - 10/26/2019. Raymond Ward Bissell died peacefully at home with his beloved family on

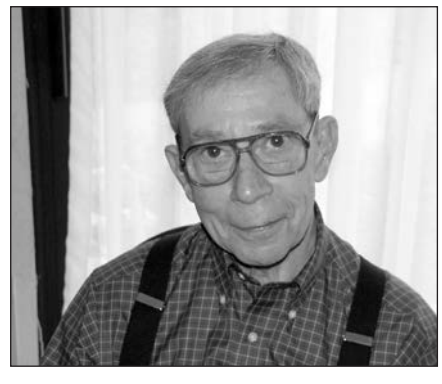
Saturday, October 26, after a long life filled with enthusiasm for art, architecture, antiques, gardens, and his many friends.

A noted art historian specializing in Italian and Spanish Baroque art, Ward taught for 35 years at the University of Michigan. He was a passionate and exciting speaker who inspired many students and had a following of retirees who audited his classes. Ward's early work on the painter Artemisia Gentileschi was ground-breaking, coming long before women artists became the subject of scholarly research. He wrote several books, including *Orazio Gentileschi and the Poetic Tradition in Caravaggesque Painting* (1981) and *Artemisia Gentileschi and the Authority of Art* (1999). There were many articles and presentations, some in Italian. Ward continued his scholarly and connoisseurship activities up to a few weeks before his death, providing expertise to owners, dealers and auction houses about paintings attributed to both Orazio and Artemisia.

This warm, kind and fun-loving man was known for his corny sense of humor especially his puns. He was a huge fan of UM sports and ended every Friday lecture during football season with "Go Blue!" He loved to be surrounded by beauty, collecting art and antiques with the same verve he brought to all his endeavors. In retirement, Ward became an artist himself, making wooden wall sculptures inspired by Louise Nevelson but imbued with his own sensibility. Ward was born in 1936 in New York City and graduated from Towson High School in Maryland. He attended the University of Michigan as an undergraduate student, initially in pre-dentistry; he changed his major when an art history course sparked his lifelong passion, and he went on to earn a PhD in the History of Art in 1966. Ward taught at the University of Wisconsin for seven years. He then returned to the University of Michigan as a Professor in the Department of the History of Art in 1971. He was a popular teacher, thesis director, and advisor, and directed and taught in the UM Study abroad program in Florence Italy many times. He loved teaching with the actual works of art on hand.

He is survived by his wife of 31 years, Tina (Goldstein), their son Alex Alden Bissell, and Ward's daughter Kathryn Reed (Rob) of Rockville, Maryland and grandchildren Adam and Lillian Reed. Also surviving are Ward's beloved brother Robin and sister-in-law Sandy, and their children, Stephanie, Jill and Robin. Ward was very close to Tina's family and will be missed by sisters-in-law Carrie Eder (Mickey) and Holly Goldstein, and nephew Sam Eder. Ward was preceded in death by his parents, Raymond and Irvina Bissell, and his son Mark Weston Bissell. In accordance with Ward's wishes there will be no funeral, but a celebration of life is planned for mid-November. In lieu of flowers, the family requests that any donations be made to either the UM Department of History of Art Undergraduate Internship Initiative or to the UM Museum of Art fund for new acquisitions. Both efforts support direct engagement with original works of art, an experience Ward believed was essential for everyone.

Alfred P. Lessure, MD, age 90, passed away November 11, 2019 in Cincinnati, Ohio. He is preceded in death by his parents, Harry and Lillian Lessure, brothers Max, Jack and Louis, and sister Pauline Lessure Milofsky. He is survived by his sister, Ethel Lessure Willow, his children Harold Scott (Melissa) Lessure of



Pittsburgh, Carol Ann (Jon Engelbert) Lessure of Ann Arbor, and grandchildren David and Rachel Lessure, Avi and Deron Engelbert Lessure, and his extended family including nieces and nephews Ann Willow (Barry) Kaplan, Mark (Marjorie) Willow, Mimi (Kurt) Trepanier, Holly (Gary) Strasberg, Beth (Richard) Otto, Alan Lessure, Phillip Reisenbeck, and Neil Milofsky. Graveside service will take place before interment at Adath Israel cemetery on November 14, 2019, at 2:30 pm. Shiva will be observed by their children in Ann Arbor and Pittsburgh.

Alice Haya Lotate Kinberg, March 23rd 1967 to November 4th 2019. Alice Haya Lotate Kinberg died November 4, 2019 in Boise, Idaho from injuries sustained from being hit by a car as she was crossing the street on her way home from the library. Alice was born on March 23, 1947, in Boulemane, Morocco, the oldest of Meyer and Hanna Lotate's four children. As a child, her family moved to Sefrou and then the mellah (walled Jewish quarter) in Fez. Her parents were active Zionists who together were responsible for many Moroccan Jews getting to Israel.

Alice made aliyah when she was 17 years old, in 1964. She met her husband, St. Louisian Rabbi Myron Kinberg z'l in the spring of 1968 while they were both students at Hebrew University. He was in his first year of rabbinical studies at Hebrew Union College-Jewish Institute of Religion. They were married three months later in Jerusalem. Together Myron and Alice served congregations and the Reform movement in Topeka, KS; Kibbutz Ma'ale Chamisha and Jerusalem in Israel (1974-1977); Eugene, OR; and East Hampton, NY. Myron died in 1996 and Alice went on to live in Portland, OR; Philadelphia, PA; Olympia and Bellevue, WA; and Boise, ID. In each place, she mentored Jewish students and made abiding friendships. Their longest sojourn was in Eugene, OR where they nurtured and grew their family and the Jewish community. Alice never forgot she had been a refugee and an immigrant, and sought to comfort all who shared this experience. She spoke five languages, each with the French accent of her home. She taught French, Spanish and Latin. She was a cook, a talit maker, a Hebrew tutor, and a ritual creator. She was interested in everyone she met, ready to learn and become a friend. As a classroom teacher Alice effortlessly drew on a wide breadth of eclectic knowledge of Judaism and spirituality. She had a love and respect for both Sephardic and Ashkenazi traditions and would challenge authority when it struck her as patriarchal or unjust in any way.

Alice was the beloved sister-in-law of the Washtenaw Jewish News editor, Clare Kinberg and she is survived by her three children Rabbi Yohanna Kinberg and son-in-law Rabbi Seth Goldstein, Oni Kinberg and daughter-in-law Anika Smulovitz, Moriah Kinberg and son-in-law Nicholas Buffum; five grandchildren Ozi Goldstein, Aviv Kinberg, Erez Goldstein, Ruby Kinberg, and Myra Buffum; her sister Shulamit Lotate and brothers Mati (Rachel) Sde-Or and Eli (Susan) Barr; many aunts, uncles, nieces, ■

Yvette Lundy, French Resistance member who helped Jewish families, dies at 103

(JTA) — Yvette Lundy, a member of the French Resistance who provided false identification papers to Jewish families, has died. She was 103.

Yvette Lundy is shown in April 2017 at the age of 101. (Francois Nascimbeni/AFP via Getty Images)

Lundy, who also survived two Nazi concentration camps, died in the northern French town of Epernay on Sunday.

She would go on to become a schoolteacher and also worked at the town hall.

Lundy joined the Resistance at the beginning of the Nazi occupation of France, the French news agency AFP reported. She provided fake papers to Jewish families and escaped prisoners of war.

She was arrested, interrogated and imprisoned by the Gestapo in 1944, when she was 28. Lundy was imprisoned at the Ravensbrück concentration camp and later at Buchenwald. Later she later was assigned to a Kommando slave labor unit near Weimar and was liberated by the Russian army in April 1945.

Lundy returned to France but did not begin speaking about her experiences until 1959.

"The words of Yvette Lundy were a powerful call for citizen vigilance, so that the darkest hours of the 20th century would never be repeated," a statement issued by the office of President Emmanuel Macron said.

Her memoir "Le Fil de l'araignée" (The Spider's Web) was published in 2012. In 2017, she received one of France's highest honors, becoming a Grand Officer of the Legion of Honour. ■

Vitals

Mazel tov

Leo Wilensky on his bar mitzvah, December 7.
Ayelet Lasser on her bat mitzvah, January 18.
Alan Lampear & Anita Liberman-Lampear on the birth of their grandson, Ammi Jacob Lampear, son of Ari Lampear & Caren Minkoff and brother of Eva Ruth Lampear.

Condolences

Robert Kleinbaum on the death of his wife, Aviva Kleinbaum, October 16.
Burt Steinberg (Ava Adler) on the death of his mother, Doris Estelle Steinberg, October 17.
Tina Bissell on the death of her husband, Ward Bissell, October 26.
Deborah Fisch, on the death of her father, Nathan Fisch, October 30.
Jade Choe on the death of her father, Tae Choe, November 2.
Ronnie & Stu Simon on the death of their daughter, Caryn Simon, November 10
Carol Lessure on the death of her father, Dr. Alfred P. Lessure, on November 11.

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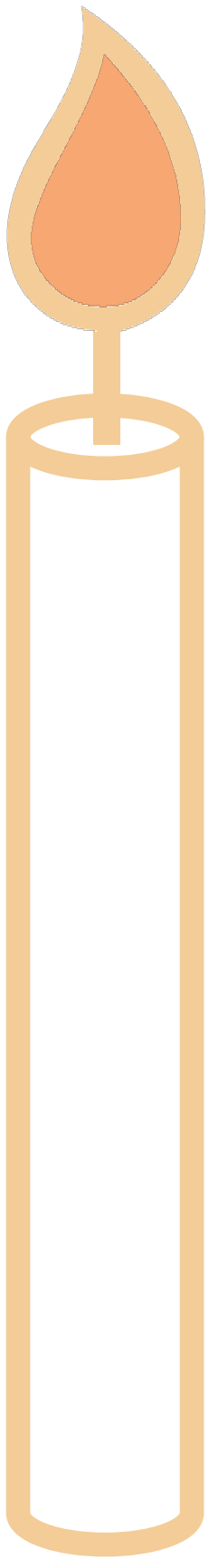

Celebrate Chanukah. Help those in need.

Give from the *C.S. Mott Children's Hospital* Registry...
Bring a new item to donate to children who must spend their holidays in the hospital.
(see jccannarbor.org for approved items and helpful links)

Visit *The Bear Factory* and *Teddy Bear Clinic*...
Make your own stuffed cuddle friend, then real health professionals will give it a check-up.

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Chanukah Themed Dinner
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Happy Chanukah

from our family to yours.

"A candle is a small thing. But one candle can light another. And see how its own light increases, as a candle gives its flame to the other. You are such a light."

— Moshe Davis

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